

REFORMED CHURCH MESSENGER

Passion Week Number

Unto the Uttermost

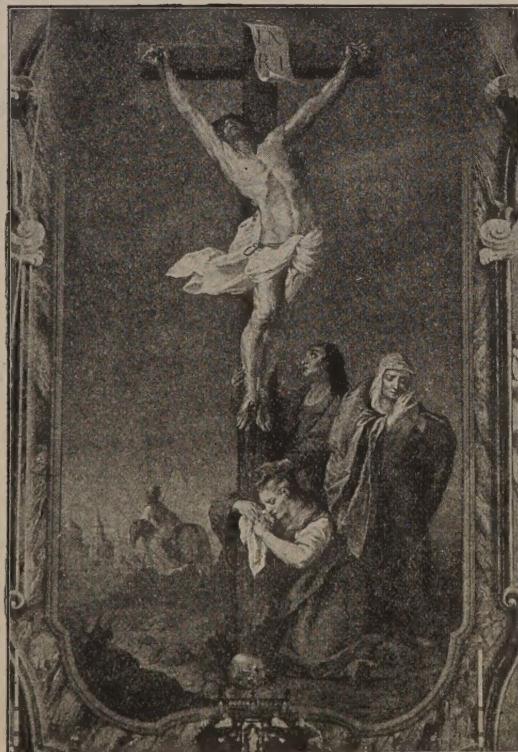
(Ad Ultimum)

O Man of sacrifice; Thou gavest all,
And yet hast more to give.
O Man that served in love! 'Tis through
Thy Love
We learn at last to live.

O Man that suffered most and triumphed
best,
God's own life revealing—
In the power of Thy perfect Love
Lies mankind's hope of healing.
—Edward A. G. Hermann.



Christ Leaving the Praetorium



"When I survey the wondrous Cross
On which the Prince of Glory died
My richest gain I count but loss,
And pour contempt on all my pride."

○ Lovely Lord and Master

O lovely Lord and Master,
How may I speak Thy praise?
How lift a voice in gladness
For Thy redeeming ways?
On You my burden presses,
On me the mercy lies,
You take from me the sorrow
That dims my tearful eyes.

I was not always faithful
To You, Whom now I trust;
I turned aside Your promise
And sought my God in dust.
Thy love I seldom honored—
O mine, the shame and sin!—
While breath remains to utter,
Let penitence begin.

There is no wisdom truer
Than that revealed by Thee,
No love that shares redemption
More bountiful and free;
Thy life is grace unmeasured,
Thy death, a gift divine,
And life and love hold meaning
When crucified with Thine.

Direct my thoughts and actions
Beyond the moment's joys,
Help me to know Thy Father
Above men's futile noise.
So long as I shall tarry
Where strife and pride hold sway,
Befriend my unknown journey,
A Sharer of the way!

—Henry Linford Krause.

PHILADELPHIA, APRIL 3, 1930

ONE BOOK A WEEK

THE PEW PREACHES

About a year ago a volume of sermons by laymen was published under the title: "If I had only One Sermon to Preach." It attracted a good deal of attention, for it was a very unusual book. The sermons were from well known authors, statesmen and scientists. And now another volume of sermons by laymen has appeared: "The Pew Preaches" (Cokesbury Press, Nashville). This time the majority of sermons are by business men, and all of international reputation: Owen D. Young, Henry Ford, Roger Babson, Edgar T. Welch, B. A. Doan, Robert A. Long, and James Cash Penney. There is one poet in the list, Edwin Markham; two lawyers, William E. Sweet and Curtis D. Wilbur, and four editors: Tom Masson, William Allen White, Charles W. Wood and James Schermerhorn. Mr. Ford's contribution is in the form of an interview with the editor of the book, William L. Stidger, and will be read with great interest, since Mr. Ford has never been thought of by the public as a deeply religious man. This interview reveals him as decidedly interested in religion, as a man who reads his Bible daily, and as one who evidently is actuated by a strong desire to apply the Christian principles to all his vast enterprises. Mr. Stidger and the Cokesbury Press have made a distinct contribution to religion by giving us this book. It could not have been an easy task to have persuaded these great business men to speak so freely.

It is difficult to review the book in a column. One would like to take several pages and make liberal quotation from all the "preachers." (I wish I could persuade the editor of this paper to print the whole of the last sermon in this book: "What is Right in Business," by Owen D. Young, wherein he develops the idea that the directors of the great trusts and corporations are more and more coming to think of themselves as "trustees" for the stockholders, employes and the public which they serve, and are gradually developing that high sense of honor that goes with trusteeship. It is a very encouraging sermon.) But one cannot quote or even give

the substance of each "sermon." All one can do is to point out three or four things common to them all.

Almost all of these men are devout and active Churchmen, and it is interesting to note that without exception they consider the Church the bulwark of civilization. They pay tribute again and again to the part the Church has played in shaping their own character and ideals and to the sustaining power of regular worship. Every business man needs to pass out of the world of vexing and perplexing problems once a week and make contact with the eternal. He is a pretty thin and impoverished man who has no deep and abiding spiritual interests. The preachers are, on the whole, pretty well appreciated. (Curiously enough it is Mr. Ford who speaks most eulogistically of them and urges young men to choose the ministry as a profession.) There is little objection to the preacher insisting on the application of the Christian principles to business but he has so little conception of the intricacies of modern business that he makes a mistake when he tells men how to run their businesses. On the whole, the chief task of the Church is to encourage men to do everything in the spirit of Jesus and in conformity to His teachings. They advise their fellow business men not only to support and attend the Church but actively to identify themselves with it—serve on its boards, take part in Bible classes and men's clubs where they will be on the same footing as their employes. It is about the only place where they can meet on the same footing. The Church is the great democracy.

Almost all of these business men express themselves to the effect that business should be conducted in terms of service rather than of dividends. The Christian doctrine of trusteeship is urged on every page. When vast fortunes come, as they have come to most of these men, the Christian business man will be more interested in disbursing them for the welfare of humanity than in adding to them. These men seem also to believe very firmly that honesty is the best policy even from a business point of view—honesty in the large sense of giving the public what it pays for, pure foods, sound articles of every sort, never inferior products. They point with pride to the fact that today the public has absolute confidence in the

products of practically all the great houses.

Several of the "preachers" dwell upon the fact that the time has come to apply the Golden Rule both to industry and international relationships. If I might, after all, make short quotations, I would quote first one passage from Robert A. Long's striking chapter: "The Church is a great family. It teaches equality and brotherliness as no other organization in the world. Co-operation is one of God's natural laws. The sun, moon, stars, and earth co-operate. Each is dependent upon the others. . . . Selfishness is unnatural. Co-operation is natural. No matter what our work may be, we must act together if we are to be fully successful and permanently prospered. Association in the Church is a great help in neutralizing the effect of competition and the temptation to selfish struggle in business. Religion puts the note of brotherliness and mutual benefit into industry." The other quotation is from Owen D. Young: "If you ask me with reference to business what is right in principle, I answer that the Golden Rule supplies all that a man of business needs; yet if you ask me to apply the Golden Rule to a bank rate, I find it amazingly difficult to do. . . . What is right in business requires, in highly complicated situations, that the Golden Rule be applied by men of great understanding and knowledge as well as conscience. They must be technicians in the sense of making the connecting link between the Golden Rule on the one side and the most complicated business transaction on the other."

Without exception these fourteen lay preachers urge Jesus as the Lord and Master of life. They are not greatly interested in doctrines about His person or the theology that has grown up around Him; but they are unanimous in saying that personal devotion to Him and the ordering their lives by His teachings and in His spirit is their one key to life. They also believe that He is the solvent of all our industrial and international problems. They see no hope either for men or nations or of civilization itself except as He is crowned Lord of all. If I were a preacher I would preach a sermon on this book and read to my business man what these men have to say.

—Frederick Lynch.

The Next Step for Reformed Church Institutions for Children

By H. W. HOPKIRK

Special Assistant for the Study of Institutional Needs, Child Welfare League of America

(Abstract of paper prepared for and presented to Eastern Synod Reformed Church in the U. S., held at Philadelphia, October 16, 1929)

All of the institutions for children operated by your Church are handicapped because they spend all their money for institutional work and have nothing left for service with families; nothing for the prevention of dependency or for foster home care of children. . . .

When a child or his family is threatened with dependency we should be prepared to use any one of a variety of social service remedies. To plan wisely we must have at our disposal adequate resources for making the clearest possible diagnosis of the social problems of the individuals needing service. Family adjustments and other arrangements for the prevention of dependency should always be used in preference to either institutional or foster home care when a suitable parent or other relative is available. . . . In your own State of Pennsylvania many dependent children are receiving public aid which allows them to remain at home with their mothers. Many others are in foster homes. With your Church institutions full of children who

have been too casually selected I assume there now are a considerable number who do not belong there, some of whom have relatives well able to care for them. To provide a child with institutional care when he needs care in a foster home or with relatives certainly seems to be an act unworthy of the Church.

In referring to foster home care and mothers' aid as alternatives for the institutional care of children, we must realize that any good substitute for a natural family home is expensive. . . . A good child-placing program will require large expenditures for homefinding. Good homefinding will allow the use of only a few of the families which apply for children and often will require a diligent search by skilled workers for the foster homes which will fit the needs of each child or each brother and sister group. Other expensive items in a good child-placing program are the supervision of children after they are placed in these carefully selected homes, the medical and psychiatric services need-

ed, and the payment of board for those children who are in boarding rather than free family homes. . . . Low-grade child-placing and mothers' aid, like our many low-grade institutions, are unworthy of a country as wealthy and as intelligent as ours. . . .

There is an increasing use of the term "social case work" to describe this kind of service. Not one of your institutions at the time of the study had on its staff any one in the capacity of social case worker and none of the employees acting in other capacities had the professional training which might allow them to perform the duties of a social case worker. The Church, which from its pulpits promotes the integrity of the family home, should be content only with the very best of diagnostic service when it tries to plan for the care of children whose homes are being broken, children who are dependent or who are in danger of becoming dependent or neglected. . . .

(Continued on page 26)

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EDITORIAL

THE ETERNAL TEMPTATION

When one considers the subject of the Temptation of Jesus, he is prone to think in terms of the Master's wilderness experience. The Temptation of which I want to think in this brief paper is one which had its original setting in the very midst of the Passontide, on the Cross itself, and one which, above all others, remains the eternal temptation of every follower of the Crucified. It is the temptation to renounce the Cross and everything the Cross implies in human life. As priests and rulers on that ancient and terrible day, so modern men and movements are crying, "Let Christ the King of Israel descend now from the cross that we may see and believe." (Mark 15:32). As a matter of fact the modern world admires everything about Christianity except its Cross, but without the Cross Christianity would not be Christianity!

This cry that Christ and the followers of Christ should renounce and forsake the Cross is being made by all who would divorce sacrificial love from the economy of life. Men and women who borrow their theology and ethics from green-backed magazines and who, looking for the house of the seer, stop at the front porch of Mr. Menken and his kind, are militantly opposed to everything implied by the cross of Jesus Christ.

The cry that Christ forsake His Cross is being uttered by all who would make Him the Leader of their particular party. They would that He should become their popular hero, that He should renounce His tremendous sense of God and of the soul, that He should accommodate Himself to the half-pagan ideals of the populace and that, henceforth, He should no longer rebuke and contradict the secular enthusiasm of the street.

The fact is, however, that Christ will not come down! He will continue to hang upon the Cross, to remain there just above our heads, so that when we lift our earth-centered eyes even a little bit, we shall see Him—the Human Heart of God—rebuking our lives and redeeming them also.

And if Jesus refused to descend from His Cross, and refuses to descend today, is the implication not self-evident? Christianity is the religion of the Cross; without the Cross it may be a code of morals, a system of ethics or an aesthe-

tic theory of existence—but it is not Christianity! The Christian, therefore, is one who not only believes in the Cross, but who remains true to the implications of the Cross. He refuses to "come down" to quiet the whispers of conscience or to compromise with the world. And let us remember that men of the world notice nothing more quickly than they do the act and attitude of a professing Christian who deserts his Cross. In a letter by Mr. Bertrand Russell which I have just received there occurs a sentence of searching quality. And far as I am from being in agreement with the general position of Mr. Russell, I do feel that his words are worth quoting in this connection. He is writing of a famous Churchman of our generation. He says, "I have found very often that men of his kind fight shy of those parts of any campaign in which they may be engaged which will cause them to sink in the moral estimation of fools."

"Fight shy"—how descriptive of any man who, claiming the Cross as his standard and the Christ of the Cross as his Savior, flinches, barters, hesitates or compromises with the popular but unspiritual standards of the world. Verily, Christ did not come down from His Cross, and we dare not come down!

"Whenever there is silence around me
By day or by night—
I am startled by a cry.
It came down from the cross—
The first time I heard it.
I went out and searched—
And I found a Man in the throes of crucifixion,
And I said, 'I will take You down,'
And I tried to take the nails out of His feet.
But He said, 'Let them be,
For I cannot be taken down
Until every man, every woman, and every child
Come together to take Me down.'
And I said, 'But I cannot hear You cry.
What can I do?'
And He said, 'Go about the world—
Tell everyone that you meet—
There is a Man on the Cross.'"

—HOBART D. MCKEEHAN.

GOOD FOR THE PRESBYTERIANS!

The trumpet blast just sounded by the National Loyalty Commission of the Presbyterian Church in the U. S. A. has no uncertain sound. Worthy of preservation is the ringing challenge of its virile message, which should quicken the conscience of all good citizens. "While there may be individual Presbyterians," the report states, "who would exercise their unquestioned liberty and follow their own wishes against the collective conscience of the Church in such vital matters as the support of Constitutional government, the sentiment of this conservative and influential Church of more than 2,000,000 communicant members is conclusively arrayed behind the Constitution, with all of its amendments, and behind those duly appointed to enforce the law." There is real tonic in the admirable statement of the Commission, which reads in part as follows: "Because of the convictions which the Presbyterian Church at large cherishes upon this vital matter, it views with indignation the efforts of those who are seeking by sinister and subtle means to overthrow the Constitution, whether by intrigue, evasion or nullification. It views with alarm the organized efforts of those who, on account of appetite, social custom, cynical smartness, political corruption, and at the base of them all, predatory greed, have publicly arrayed themselves in behalf of an outlawed traffic."

"A part of the constitutional process of government to which the Presbyterian Church is committed is the full opportunity provided for the expression of the will of the people by chosen representatives. It is not by straw ballots, by whomsoever distributed and collected, with all the chance for unfair and inadequate representation, not to say fraud, that the people of the United States have been taught to register their political purposes. Those whom we represent have every confidence from past experience that Congress will continue to be arrayed on the side of Constitutional Government and squarely against the return of the legalized liquor traffic in any form whatever. We are not afraid of what a prominent Eastern editor has called a 'wet tempest in a dry teapot.' When the sentiment of our people is registered where it will really count, it will be found on the side of the Constitution and against the liquor traffic. We do our voting at the polls."

"The Presbyterian Church has been as relentless a foe of the organized liquor traffic as it has been a stalwart defender of Constitutional Government. Its ranks have numbered many of the leaders of temperance reform; its ministers, laymen, and, not least, its women, have been marshaled in increasing number against a traffic which has consistently undone the things the Church has set out to do. The ministers of the Church who are being so bitterly denounced today by the friends of the liquor traffic for mixing in politics have had such constant evidence of the way the traffic itself has corrupted politics and has debased mankind, that they would be untrue to their positions as leaders of the Church if they were not to stand against the encroachments of so evil an institution. The memory of many of the leaders of the Church is long enough to recall the poverty and social distress left in the wake of the legalized liquor traffic. For generations the Church had to pick up the wreckage where the liquor traffic had made and left it."

These are the days of reckless straw-votes, in which, especially, a good many college students, not yet old enough to vote, are calling vociferously for repeal or modification of our Prohibition laws, though most of them can have scarcely the vaguest conception of what such repeal or modification would mean for the nation. This Presbyterian utterance may perhaps be said to be particularly timely because of its publication on the very day when Princeton University was advertised to the world as "87 per cent wet," and over one-third of its students stated by their ballots that they not only drink but "get drunk."

This is a poor time for either the pulpit or the pew to show the white feather; *it is a good time to let the loud-voiced wets know that we have just begun to fight.* With the proper combination of earnestness and patience we must continue the educational work so much needed, and

remain serene and undaunted in the consciousness that our cause is just and cannot fail.

* * *
A VISIT TO CANTON

It does Pennsylvanians a lot of good to get to Ohio occasionally. For one thing, it enables us to note how some of our Reformed congregations in the Buckeye State do things in a big way. We fear a good many are quite unaware of the prominence of the Reformed Church in such cities, for example, as Akron, Canton and Dayton. The writer has just spent a week with his friend, Dr. H. Nevin Kerst, and his splendid people in Trinity Church, Canton, which is our largest congregation. We had been in Canton a number of times before. Once we addressed 1,000 men before breakfast on a Thanksgiving Day morning in Trinity Church—a memorable occasion. And another occasion we recall that was not quite so pleasant was when as Vice-President of the General Synod in 1911, we presided at a "heresy trial" on one of the hottest days in human memory. The trial was warm enough, but the weather, if possible, was worse. (Fortunately, trials of that nature have been few and far between in the history of the Reformed Church.) On the occasion of this visit there were no trials, and the weather was, for the most part, exceptionally beautiful.

Trinity Church, so long under the able and resourceful pastorate of the beloved Dr. Emil P. Herbruck, now pastor emeritus, has long been known among us as one of the most useful and influential congregations in the State of Ohio. It was a real joy of the editor to be for a brief time the guest of Dr. and Mrs. Herbruck at their lovely home near the city and to note how young they are keeping in spirit and outlook after their many years of fruitful service. Dr. and Mrs. Kerst are "carrying on" most successfully amid the manifold duties of such an extensive parish. What an inspiration it was to face no less than 550 men at 9.30 on Sunday morning in the Men's Bible Class. It was, of course, an unusual occasion, the climax of a campaign, but none the less exhilarating to have the opportunity to present the message of the gospel to such a fine group. The audience at the hour of morning worship overflowed from the spacious auditorium into the chapel, and on Sunday and week-night evenings came in gratifying numbers. The Consistory of 42 members, indeed the entire officiary and personnel of the membership, is most impressive. In addition to this great congregation of over 2,000 members, First Church, Dr. R. W. Blemker, pastor, reports 1,225 communicants; Lowell, Rev. O. P. Foust, pastor, 371; and Grace, Rev. E. G. Klotz, pastor, 172; while in North Canton, Rev. M. E. Beck has 561, and in East Canton, Rev. W. F. Kissel has 150—a total of about 4,500 communicants in the immediate community. Besides there are quite a number of other flourishing congregations throughout Stark county, of which Canton is the county-seat, while Akron, another of our strongholds, is only 22 miles distant. On the whole, it makes one feel that the Reformed Church is most decidedly on the map in that section, and to meet a number of the pastors and people, as it was again our privilege to do, convinces one that our Church in Ohio has not only an inspiring past, but a really great future.

* * *
LET LAYMEN ANSWER THIS

We have received in this office several recent letters from laymen of our Church, which are in accord with sentiments quite frequently expressed to us by other laymen. These letters voice strongly the judgment that a great mistake has been made in putting so many ministers in administrative and executive positions in the denomination. As soon as a vacancy occurs in a secretarial or editorial position, or in the superintendency of an orphans' home, or the presidency or professorship of an institution of learning, a minister is usually taken out of the pastorate to assume these responsibilities. Such positions properly belong to laymen, it is claimed. A vehement protest is made, therefore, against this too common practice. In this way pulpits are being robbed, they say, of "some of our best preachers." And

one elder tersely remarks that he sees no reason why so many clergymen should fill the headquarters in Philadelphia, when laymen could do the work of most of these positions of trust as well, if not better, while the preachers were ministering to good congregations. We know that some of these objectors are not moved by the spirit of criticism; their hearts are stirred by a genuine solicitude as they think of shepherdless congregations, or parishes putting up with leaders they call "comparatively mediocre," when so many really good preachers and exceptional leaders of men are "doing something else" rather than serving in the pastorate, for which they are peculiarly equipped and set apart.

We shall not attempt to deny the forcefulness of these observations, but, alas, those who have been charged with the responsibility of filling vacant positions will at once recognize how futile such objections are in the face of the realistic situation that confronts the Church. Perhaps it is necessary merely to ask one question: *Where will you find the laymen who are competent to fill and at the same time willing to accept such positions as are indicated, at the salaries which the Church is willing to pay?* It seems to remain sadly true that only preachers are willing and able to work for what the Church is disposed to give. Think it over, and think it through.

* * *

SELFISHNESS

Selfishness, like many other of our besetting sins, is very largely an acquired habit. A child is very often taught to be selfish by one or both of its parents, or perhaps by some companion during its formative years. This teaching, on the part of the parents, may have been altogether unconscious; nevertheless the influence of parental example is always more potent than the influence of words. Children as a rule, are by nature altogether unselfish. This can be seen in the generous open-heartedness of most unspoiled little ones. When a child discovers that its parents part with their possessions reluctantly, it will soon learn to hoard the things that it counts its own.

In their earlier years the minds and hearts of children are in a pliant condition and can be shaped or molded into any form that the parent or teacher may desire; but as they advance in years, their minds and hearts become fixed or hardened, and are as difficult to bend as adamant.

Think of the patriarch Jacob. Look back to his earlier years. From all that we can gather, he was selfish from his early boyhood days. Who was responsible for his selfishness we do not know. He scarcely learned his lessons in selfishness from his brother Esau. Had Esau been selfish, he would not have sold his birth-right for something to eat, because he was hungry. As a selfish youth and man, Jacob also practiced deception. These two sins are often boon companions. They find many things in common, so they quite often travel together.

From his early portraits, Jacob seems to have been a rather unlovely character. Humanly speaking, there was little hope for his redemption, God had work for him but He wanted Jacob minus his besetting sins, and so God wrestled with Jacob, broke down his selfish will, made clean his heart, washed away the stain that wrought for deception and in his later years, made him a man altogether to be admired.

We may find it most difficult to rid ourselves of selfishness and to live open and lovable lives, but it can be done if we use the remedy that God had provided for our cleansing. Alone and unaided we cannot heal ourselves, but when we put ourselves in the hands of God the healing is immediate. "Wash and be made clean" is still an invitation that we can accept. *Calvary's supreme sacrifice is still available.* There we find unselfishness at its best. Let us, during this season of penitence, go often to that cleansing fountain, wash thoroughly, and be made clean. Then, with clean hands and pure hearts, let us go out into the highways of the world and tell others of the cleansing power of the Christ, who was given of the Father for the redemption of the whole world.

—A. M. S.

A TRAGIC OUTLOOK

The Ohio Chamber of Commerce, meeting in convention the other day in Cleveland, was given by General James G. Harbord the following terrible prophecy: "In our brief national life no generation has escaped war. In my solemn judgment, *none will escape* while human nature remains the same." The *Cleveland Plain Dealer*, though professing the usual old-fashioned distrust of pacifism, and agreeing with the distinguished General in his insistence upon "the importance of adequate preparation for possible future wars," nevertheless expresses the wish that the General would revise his statement to read something like this: "In our brief national life no generation has escaped war. *The responsibility rests on this generation to devise some formula, probably in conjunction with other nations, that will break the deadly recurrence.*"

We are gratified to note that a secular paper, even one which has not yet recognized the futility of the discredited preparedness program, should nevertheless see that "much depends on how facts are stated" and should come out plainly with the opinion that "*the constant preaching of the inevitability of war tends strongly to make war inevitable.*" "*That it is inevitable,*" says this influential daily, "we are not ready to concede. It does seem to us that for men of influence like this former chief of staff of the army in France to say that in his 'solemn judgment' each generation will have a war to fight, 'while human nature remains the same,' is to encourage a psychology which invites the very evil the world hopes to avoid. Intelligent men and women of all nations are working to eliminate the danger of recurrent wars. Much of the best thought of this generation is directed to this end. One definite contribution every citizen can make to the general end in view is to cease declaring—or believing—that war is an inevitable affliction which each generation of men must bear whether it chooses or not. The situation is not helped by blaming the evil on human nature. After all, *each generation decides for itself whether it will go to war or keep the peace.* Americans alone may not be able to decide the question, but Americans should contribute their influence, individually and as a nation, to the end that war may finally be abolished forever. In particular, it seems to us, men of standing, of wide experience and intelligent comprehension of the facts, ought in the interests of peace never to encourage the belief that periodic war is an act of God, over which mankind has no control. *No one forces men into war but men.* Our voice, therefore, is raised against the assumption that each generation must of necessity fight a war. Let's break the deadly chain. War may come; but it's not inevitable. It's worth fighting to avoid."

This is an example of clean and courageous thinking for which we are grateful. *It is indeed a heavy responsibility which is assumed by those who feed the fires of this merciless war psychology.* Many who wear the uniform of their country seem to feel that they are doing God service, as well as defending the flag of the nation, when they use every opportunity to predict the inevitability of war, instead of giving themselves to the constructive task of changing human nature to a better way of thinking and acting. The future is black with the hopelessness of despair, if these men are right. They are doing far more damage than any of them can realize.

In the face of such a philosophy of desperation, men like H. G. Wells are beginning to proclaim boldly that there is *only one way to end war, and that is to begin by scrapping all the nations.* Our little cramped sovereign States, says Wells, strangle us with their petty rivalries; so these old, outgrown boundaries and these equally outgrown sovereign loyalties must be given up. We must throw them out of our minds as we throw off infantile garments when we grow up. And as a first step towards this absolutely essential World Federation, Mr. Wells calls for the United States and Great Britain to lead the way, with other nations gradually joining the procession *until finally there is a Federal super-government for all mankind.* This process involves the gradual suppression, bit by bit, throughout the earth of all independent sovereignty. The goal of *internationalism*, says Mr. Wells, is to secure world peace

through a league of perfectly independent sovereign States. That he believes to be an iridescent dream, absolutely chimerical, and in its stead he advocates *cosmopolitanism* (world federation) as the only hope. He believes the day of nationalism and its correlative, internationalism, is drawing to its end. Nations are and always have been militant; hence "we do not want to deal in nations any more." "Flags, military uniforms, boundary posts, custom houses, and all the symbols of sovereign independence," what of these? There will be "no secure peace on earth until all these have followed bows and arrows, chains, fetters, instruments of torture and such ancient methods of dealing between man and man into the museum of superseded things."

It is too much to expect a speedy acceptance of so drastic a change in the thinking of mankind. A great deal more of systematic education must precede it. But we cannot believe that men will continue to walk forever the fatuous road of war or to permit those who mold public opinion to proclaim that this road to death is inevitable. Before the mutual suicide of the nations, under the guidance of the Spirit of God, *the better way will be found and followed*, for God is our Father, who hath made of one blood all the nations, and all we are brethren.

* * *

A QUERY AND A REPLY

The other day an officer of the Church of the Brethren addressed to us the following pertinent query: "What is the attitude of the leaders of your denomination on the method of money raising through Church suppers, sales, etc. Do they consider such practices wise from the standpoint of religious pedagogy and the general effect on Church life?"

We replied as follows, and we hope with substantial accuracy: In our Church we have no formal rules and regulations laid down on such matters by our ecclesiastical judicatories, but allow to individual congregations considerable latitude of conscience. We prefer to appeal to the consciences of our people to abandon as soon as possible all such doubtful practices. We believe there is a quite general conviction among those in positions of leadership that the use of such methods of raising funds for the support of the Gospel is to be sincerely deprecated. We rather regard it as a concession to the weakness of the flesh, which detracts from the spirituality of congregational life and activity. Even if it be conceded that some of these suppers and sales foster the spirit of sociability, when they are primarily money-making functions they often develop rivalries, contentions and excesses, such as games of chance and forms of near-gambling, which far outweigh any supposed benefits. We believe, therefore, that leaders of the Church share in the fervent hope that the time may soon come when all such indirect and questionable methods of securing necessary funds may be abandoned, and sufficient free-will offerings laid upon the altar to support all the work of the Kingdom.

The Parables of Saged the Sage

THE PARABLE OF THE LOCOMOTIVES THAT PUSH

I rode the Gotham Limited, and we had departed from Johnstown and were ascending the Horseshoe Curve and two Life Size Locomotives had all they wanted to do in pulling us up the Grade. And as we came to the Summit there appeared a Freight Train on the other Track, running beside us but in the Opposite Direction. And it had had as stiff a Climb as we had had. And it had but one Locomotive pulling it.

And I beheld and said, Surely this is a Short Train, and of Empties, for no one Locomotive could haul a long and Loaded Train up this Grade from Altoona. But the Freight cars continued to pass, one after another, and I Know not how many there were, but they were Loaded.

And I marveled more and yet more as the Cars increased, and I said, Believe me, that was Some Locomotive that did pull a Train like this up so Long and Steep a Grade.

But after a Long Time the Red Caboose passed by, and I said now am I relieved; for this Heavy Freight Train hath at last an End.

But behind the Caboose was a Locomotive. And behind that Locomotive was another Locomotive. And behind that was yet another Locomotive.

And I said, No wonder the Locomotive at the head of the Train could make the Grade and never turn an Hair, for there be Three Locomotives pushing behind.

And I considered some Youths that I Know, how they move out of the Yard, pulling incredible loads, and making the Grades with Ease, and how I Admire and Applaud them, and rejoice in their achievement.

But the Spirit of the Lord is upon me to call out after them as they go by, and to say, Ra-ra for thee, my boy, and I will join thy friends and make Whoopee over thy Success. But I know thy Words; and the Lord hath given me a Spirit of Discernment. And I behold the forces that are pushing thee up the Grade, even the Honest Labor of thy Father and the Prayers of thy Mother and the Zeal of thy Teachers, and the Expectations of those who love thee, and the Rich Blessing of God in thine Inheritance. Rejoice in thy Lusty Youth, and make Whoopee for a Season. But forget not that it is not thou alone who art making the Grade, but the mighty urge of the Powers that are behind thee and help thee on and up.

PASSION WEEK MESSAGES

PASSION WEEK CHARACTERS

By J. B. N.

JUDAS

"While He yet spake, cometh Judas, and kissed Him. And they laid hands on Him and took Him. . . . When morning was come, Judas went and hanged himself."

This is extenstion: Judas knew Not Christ, and with the rabble held it true

That he was no Messiah who could spurn The stubborn national hope of every Jew. But this be said in censure: he had proved A traitor to true friendship, and removed Himself beyond the pale even of the lost

Whom saints have pitied much and sometimes loved.

Then grant in fairness: like the Prodigal, He came unto himself, and seeing all The world turned dark, he sorrowed, and he made

The amends he could for the irreparable.

But add no less: the grim amends he made

Amended nothing, though the price he paid

Was his heart's life: the black irreparable

Remained irreparable: God stood betrayed.

THE RABBLE

"And they cried out the more exceedingly, Crucify Him!"

Maimed, halt, and blind they were, whom Zion walled,
Seeking for God, and by this hope enthralled.

But — God forgive them! — deeply did they err
Whom Christ's redemptive candor had but galled.

While through the world they stumbled, shrill with pain,
Believing and denying, in a vain
Heart-search for heaven, sightless they remained:

The Savior of their need they wanted slain!

He sought them, fain to heal them: found them grim
In wolfish lust to tear Him limb from limb;
And so with tears looked on them while they howled,
"Away with this Meek Lamb! Away with Him!"

PILATE

"So Pilate took water, and washed his hands, saying, I am innocent of the blood."

The Roman knew Him not; this man urbane,
And not unkind, affected to disdain
Those who abandoned self-restraint for zeal;
Else, had the mob cried "Crucify!" in vain.

He knew Christ not, and so it could not be
That he should wreck his catholicity
Upon a partisan rock, and lost in zeal,
Roll back that shouting mob and set Christ free.

What mattered claim and counter-claim to one
Who to be no man's fool resolved to shun
Faith? Truth—none had it!—But yet
take you heed,
All you of his mind, how he slew God's Son!

CHRIST ON THE CROSS

"And when they came unto the place which is called The Skull, there they crucified Him."

They raised Him on the rood and pierced
Him through.
He cried, "Forgive them, Father: what they do
They know not." Yea, it smote Him to the heart
To know this monstrous wrong of them was true.

Then to the thief who prayed "Remember
me,"
He said, "This day in Paradise thou'l be
With me"; and to His mother, bathed in tears,
"Behold thy son"; to John, "Thy mother see."

The soldiers heard Him when His pain was worst,
"God, why hast thou forsaken me?" They cursed,
Half-pitying Him at sight of His drawn face,
And turning toward Him then. He said, "I thirst."

They brought Him vinegar to ease the end.
"Into Thy hands, my Father, I commend My spirit."—It is finished," last He said.—

O Christ, this hearing, we our ways would mend!

We who are brethren of the howling throng
That cried for murder, bitterly and long,
And cheered the soldiers cursing at the tree,
Would mend our ways, our still Christ-slaying wrong!

THE PRIESTS AND SOLDIERS

"The rulers scoffed at Him . . . the soldiers parted His garments among them, casting lots."

While there He hung, the scoffing Levites cried,
"Heal now thyself: come down, the cross beside!"
Exulting in their power none dared dispute,
By which this upstart scribe they crucified.

They held the power in Zion, and they thought
They were securer for the death-stroke brought
Upon the meek head mockingly thorn-crowned,

To signify the Kingdom come to naught.
How could they know, who forced the crimson shower
From His pierced palms and feet, their own Dark Hour
Gloomed at them from the clouds, and at each blow
That sank the nails, strength ebbed from out their power?
They thought, whom Caesar sent, the sun on high
Was kindled for their Rome to rule men by,
And chaffed the still Man hanging on the cross,
Mocked Him from hearts meshed in fatuity,
Scoffed at Him, crying, "Rome shall stand for aye,
O Fool!"—elate that they could take and slay,
By strength, each little king that dared to raise
His rebel banner in Rome's conquering way.
The true fools they! Their boasting mouths are long
Mixed with the dust, and Him they blithely hung
And speared, they slew too late to save their world:
Dying, He took the world from them, the strong.

MARY AT THE CROSS

"There standing by the cross of Jesus His mother."

Now that revealing prayer had made her wise,
She took the awful way from which her eyes
At first had turned, and yielded up her self
To love's bereavement, pain, and sacrifice.
It was no easy choice for her who chose
To yield her own flesh to the hands of foes,
Him to the brutal world and ugly hate
Who might have lingered in her garden-close.
But He was God's! So facing there the loss
Of all she willed when willing showed the dross
Of self-love struggling in her golden heart,
She clasped His cross of heart-break and her cross.

THE DISCIPLES

"He is risen!"

Into the tomb they took Him, sad of heart,
And rolled the stone, then turned aside apart
To mourn each one the unfulfilled fair dream
To which their dead hopes could no life impart.

Back to the tomb they went at break of day.
The stone that sealed the tomb was rolled away!
Frightened they looked, and heard the words of joy,
"Fear not: for He is risen. Go your way,
Tell the disciples." From the tomb they came,
Renewed in hope; with eyes alight, they bare
Christ risen in their hearts, alive, not dead,—
And, lo, He has been with them everywhere!

THE AMAZING CHRIST

By A. O. Reiter

"They were amazed; and they that followed were afraid." So Mark describes

the psychic effect of Jesus' determination to go to Jerusalem. They knew that He knew what awaited Him there. They knew, too, something of the deep anguish involved in the decision to take the rough and stony road which led south to Jerusalem and death rather than the broad highway which led north to Galilee and safety. They knew that His words and deeds had won the undying hatred of the Sadducees and Pharisees who sat on Moses' seat. Even now these were plotting His death and, in dark corners, were eagerly asking each other: "Will He come to the feast?" Will He dare to put Himself into their baneful power? They knew too that He was a young man whom the common people loved, and before Whom lay the possibility of many happy years if He would but compromise a little. It was not the man Jesus the rulers hated, it was the Christ He claimed to be. Yet, as Luke tells us, "He steadfastly set His face to go to Jerusalem." And they, His disciples, were awed by what they saw in that steadfast face, and the crowd that followed, out of curiosity, trembled in fear before the majesty of such moral power.

We err greatly when we limit the agony of Jesus to the temptation in the wilderness at the beginning of His ministry; and to Gethsemane and Calvary at the end. Probably the most trying day or night in the whole life of the Nazarene was that on which He made the momentous decision to lead His disciples up to Jerusalem. Of His struggle with Satan in the wilderness, He told His disciples; but of His all night wrestling with God, in which He definitely decided to pay the price of Messiahship, He left us no record. That was too sacred for human sharing. But we know the decision was made. And in the making all the physical agony of Gethsemane and Calvary was included. For mental and spiritual agony so far transcend the physical that to one like Jesus it is negligible. Millions of human beings have endured physical agony equal to that of Jesus. But where shall we find another willing to "set his face steadfastly to go to Jerusalem," under like conditions?

And His disciples were amazed. Certainly they were amazed; they were awed, and could not but worship; for they looked on the face of a glorified Jesus, about to become the Christ of God; for Him the die was cast. The last chance to turn back has been definitely respected. What is to follow at Jerusalem is mere detail. To them it is terrifying, but to the Master going on before, the battle is already fought and won. And they were amazed, for they were in love with the conquering soul of the Christ who led them. And the crowd feared, for they could not comprehend. They trembled because they lacked the spiritual power for a like consecration.

Nineteen hundred years have passed, and still He goes before us; and as we contemplate His agony, revealed in the face set steadfastly to go to Jerusalem, ignominy, and death, some of us are amazed and wait to worship, and some of us tremble and slink back in fear.

Allentown, Pa.

THE JOY OF ORDEAL

By H. M. J. Klein, Ph.D.

Romain Rolland, in portraying the life of Beethoven the Creator, says, "I paint joy; not the gross joy of the soul that gorges itself in its stable, but the joy of ordeal, of pain, of battle, of suffering overcome, of victory over one's self, the joy of destiny subdued."

That is a modern interpretation of the Joy of the Cross.

Beethoven was felled to the ground by the loss of that which he cherished most. The great musician uttered a heart-rending cry of despair when he first realized that he could never again hear the sweet sounds of the outer world. Then like the Titan of the fable, he raised himself at a bound,

his energies rose up in legions. He mustered within himself the immense joy of the symphonies. He assembled the forces of his soul and launched them to the conquest of the inner life.

At first Beethoven cried out, "No, I will not endure it." Then he seized destiny by the throat, and said, "You will not succeed in bowing me utterly down. I still love; therefore, I am. And I am that which I love." The soul's laceration became for him the spirit's intoxication.

So Jesus in the Garden of Gethsemane uttered a cry of dereliction. "If it be possible, let this cup pass from Me." Then His spiritual energies rose up in legions. He assembled the forces of his soul and launched them to the conquest of the inner life. "Not my will, but Thy will be done."

Jesus experienced in the darkest hour of His life the immense joy of the divine symphonies. His was the joy of ordeal, of pain, of suffering overcome, of victory over one's self, of untoward destiny subdued.

"You will not succeed in bowing me down. I still love—love God and man—and therefore I am. And I am that which I love."

For the Joy that was set before Him, He endured the Cross.

Franklin and Marshall College,
Lancaster, Pa.

JESUS WEPT

By Oliver K. Maurer

We are touched by the tears of a child, for they are the signs of genuine but simple trouble.

"The tear, down childhood's cheek that flows,
Is like the dewdrop on the rose;
When next the summer breeze comes by
And waves the bush, the flower is dry."

Yet, we are much more affected by the tears of strong and brave men. When a man of intelligence, who is accustomed to command himself, gives way to tears, then we feel we are in the presence of truly deep emotions. Such were the tears of Christ.

The circumstances which wrung tears from the manly Master were grave and freighted with sorrow. His tears testify to the accuracy of Isaiah's conception of Him as being "a man of sorrows and acquainted with grief." There is but One of our race to whom this title properly belongs. One who may wear it as a crown upon His brow. His sorrows were not for a few friends, but over a world. The sensibility of His nature was so acute that every pulse-beat of human and divine affairs was felt by Him.

It was at the death of Lazarus that tears trickled like spring showers from the earnest eyes of our Savior. Lazarus was a bosom friend. "Behold how He loved him," is the way the beloved Apostle describes the Lord's friendship. He lost His bosom companion. Christ's friends were not so plentiful. He had lots of enemies, but His bosom friends could easily be numbered. This was due to no fault of His. He sought, and is still seeking, the friendship of all men. He wants you and me as bosom companions. He wants a home in our lives. He delights in receiving a welcoming smile from us just as much as He rejoiced in the hospitality afforded Him at the Bethany Home.

The tears shed by our Savior as He went with the sisters to the grave of Lazarus were an expression of His deep sympathy. Human words are often as sounding brass and tinkling cymbals in the presence of great grief. Tears speak a language and express a depth of feeling that words can never approach. He expressed His sympathy to Mary and Martha in tears. His emotions were too deep for words.

PENTECOST

Oh, come again, Thou Living Fire,
Renew our faith in Thee;
Show us the truer Way of Life,
Help us our God to see.

Give us again the wondrous Light
That guides in paths of peace;
Give us once more the vision true
That makes all wars to cease.

Help us to know the Truth revealed—
Which Thou alone canst give,
Help us to walk where flowers bloom;
Oh, teach us how to live!

Help us to walk each hour with Thee,
Help us to love Thee more,
Help us to travel day by day
With face towards Heaven's shore.

—M. D. T.

Our Savior is never so far from us but that He is touched by our infirmities. He enters into our every joy and our separate sorrows. He suffers in our losses. He goes with us to our graves of grief. He weeps when we weep. **Behold, how He loves us!** It is ours to embrace Him as friend and brother. As has been fittingly said, "We scarcely know which to admire and adore most. Jesus on His way to the grave, weeping in His human way, or Jesus at the grave in His thorough divinity calling the dead to life. In the one, He is our God; in the other, He is our brother. In both, He is our loving Savior."

Jesus, in His passion, weeps for us, and with us. In His trickling tears we see His love overflowing. May His tears melt our hearts, so that they will ever flow in ceaseless praise, in loving devotion, and in sincere service to Him, our personal Friend and Savior.

Red Lion, Penna.

THE JUDAS SPIRIT

By Arthur P. Schnatz

Every year at the Lenten season the name of Judas comes into prominence because of his sinister connection with the sufferings of Christ. The two blackest spots on the records of the Gospel history of the trial and death of Christ are the story of the betrayal of our Lord by Judas and His denial by Peter. Two of His

THE UNCROWNING KING

An unseen sceptre in His hand,
An unseen throne and herald band,
His palace in an unknown land—
An Uncrowned King.

A Kingdom that is larger than
The world; the universe His span.
His subjects are the souls of men—
This Uncrowned King.

An uncrowned head, but crowned in
praise
That outlives gold a score of days;
All heads bow down, all arms up-
raise!
The Uncrowned King.

No written punishment for sin,
But punishment that burns within.
A vengeance; crackling, smashing—
din.
Another chance. Once more begin.
Another one is happy in
The Kingdom of
The Uncrowned King.

—Arthur Frederick Jones.
New York City.

twelve disciples failed Him utterly when He most needed them.

The ever new mystery is: How could Judas do this thing? Usually we have been told that covetousness was the downfall of this once prominent and promising Apostle. Undoubtedly this was one of the motives, for in every crime and in every sin there are usually several minor motives, which are combined and brought to a head by some otherwise harmless event.

Unless something else had entered in, Judas would never have betrayed Christ for the money alone. Long before he plotted with the high priest, Judas had become a disappointed man. As Jesus taught that His kingdom was a spiritual one, all of the disciples no doubt were disillusioned, but the others seem to have taken their disappointment with good grace because of their personal love and admiration for Jesus, but Judas probably became more and more embittered. He considered himself wronged in that he had given up a lucrative occupation for poverty when he had expected honor, power and wealth. To recompense himself he began to take from the common treasury for his own purposes, no doubt feeling justified because of his personal losses through being a disciple. He began to fear Jesus, dislike Him and finally, because of an irritating incident, to hate Him.

The event that brought things to a head was the anointing of Jesus by Mary of Bethany. Judas had criticized the extravagance, and although several of the disciples agreed with him, he was rebuked by Jesus. Already brooding over his fancied wrongs, he was cut to the quick by Jesus' approval of what he had condemned. He resented his defeat. His pride was wounded. He began to think of revenge. He had seen with his keen eye that Jesus' cause was lost, and so thought to profit by making himself popular with the powers that were enemies of his Lord. He would soothe his wounded vanity, put himself right in the eyes of the authorities, and make a profit by the betrayal.

The Judas spirit is still with us. How many a man has turned against a loved one, against his country as did Benedict Arnold, and how many turn against the Church or a pastor, because they cannot have their way. Embittered because of being voted down, they have sought to wreck the very cause they had heretofore been helping to build up. The Judas spirit finds the revenge bitter instead of sweet. Beware of it.

"Me miserable! Whither shall I fly?
Each way I fly is hell! Myself am hell!"

Cincinnati, O.

FRIENDLY OBEDIENCE

By Ralph S. Weiler

Someone has said, "There are at least three degrees of obeying which can be discovered in the Gospel: the servant-like obedience, the obedience of a witness, and the obedience of a friend." It is this last type, or the obedience of a friend, that we want to think of, and our finest example of it is the man who owned the Upper Room.

Jesus told the disciples to go to Jerusalem. There they would meet a certain man, whom they should ask for his hall, which really was the court yard. They were to tell him, "The Master has need of it." Instead of giving the hall, this man gave the best. He gave the Upper Room. He had shared real friendship with Jesus, now he gladly gives the best he has. Because of this experience he mastered the great art of obeying when no orders are given. The mastery of this art is priceless in our Christian living. This becomes real in our daily lives, only as the religion of Jesus, and not the religion about Jesus, becomes real.

Call the roll in many of our Churches and the number will be legion who measure

up to the servant and witness type of obedience. Call the roll and have folks answer to the friendly type of obedience and the number will be cut down considerably, because our religion has been too much a religion about Jesus and too little a religion of Jesus.

Take our attitude toward child life. It has been only in recent years that the Christian Church is awake to this great challenge. Throughout these years we have maintained an adult institution for the propagation of religion, and even that has been far from ideal. Nowhere do we find Jesus saying, "Organize religious education for children and youth, maintain Church Schools, weekday schools, vacation schools and training camps." However, when we look into the religion of Jesus, we find that the spirit of Jesus calls for this comprehensive program. I am not at all sure that Jesus mentions specifically our systems of social injustice and race inequality and our failure to achieve international peace. However, I am absolutely sure that, as we come in touch with the spirit of Jesus through friendly relations, we find His religion touching all the great problems that are before the world today.

We certainly must know Jesus as a Saviour and a Lord, but we also need to know Him as a Friend and a Comrade. This will call from us the same friendly obedience as was shown by the man who owned the Upper Room, who obeyed when no orders were given.

Jeannette, Pa.

HIS LOVE AND OUR SIN

By Adam E. Schellhase

Just as naturally as joy is the accompaniment of the Christmas season, so a solemn searching of the heart goes with us as we enter the Lenten season and company with Christ during Passion Week.

One cannot read and meditate upon the happenings of the last weeks of our Master's earthly career, which led to His crucifixion, without having our hearts torn with conflicting emotions.

As Jesus comes into contact with this individual or that group, our feelings are deeply moved. A surge of resentment rises high as we contemplate the sinister plottings of the religious leaders. Contempt now rules our hearts as we see Pilate vacillating between justice and expediency, as Jesus is brought before him for judgment. Now compassion controls us as we look out over the multitude, composed of many who had been restored by the Great Physician, in body and soul, but who were now under the leadership of their false shepherds. And as we solemnly walk in the procession to Golgotha and take our place on cross-crowned Calvary our hearts are torn with two masterful emotions, the greatness of God's love, and of man's sin. We raise our eyes and we see,

"On the Cross is One uplifted
Who in love divine,
Every grievous burden beareth,
Beareth mine."

Yes, there is One, of whom they said truly, "He went about doing good"; of whom Pilate said, "I find no crime in Him"; and of whom the Roman Centurion exclaimed, "Truly this was the Son of God"; and each of us must confess these two wonders: "the wonders of His glorious love and my own worthlessness."

"As we survey the wondrous Cross on which the Prince of Glory died," we begin to realize but faintly the sacrifice which love will make and continues to make, and we resolve that "love so amazing, so divine, demands my soul, my life, my all."

The sacrifice of love, which we witness on the Cross, causes us to feel with such contrition as nothing else could evoke our own unworthiness. Who am I, that such a sacrifice should be necessary? Of what value am I, within whom is so much of jealousy, hatred, selfishness and the sor-

didness of sin, with a capacity of untold good which is hindered continually because of the inclination to do that which is evil? The brightness and glory of that wondrous love revealed on the cross disclose the hideousness, the darkness and the terrifying shadows which lie in the recesses of my own life.

As the sky darkens we move slowly and sadly down the hill and enter the city. The mystery of that love haunts us as the fragrance of a flower at eventide and challenges us until we cry out instinctively, "Lord, be merciful to me a sinner!"

Frackville, Pa.



NEW WAYS, BUT THE SAME WAGES

By J. H. String, D.D.

Jacob's complaint was that Laban had changed his wages ten times. But sin is the old reliable paymaster. No industrial or commercial slump nor stock market shrinkage affects the income or wage. Ways of sinning may change but the pay is ever the same, "the wages of sin is death."

It is true we are in a changed world, where the old restraints seem to be gone and the conventions of Victorian or any other times are no longer regarded. But like the warning signs at the railroad crossing after the dead and mangled are gathered up, the signs are still there. Shame is turned into laughter, but those youths I saw emptying their purses in the courthouse to an obdurate official had a very serious look on their faces. The University professor and the students and the telephone girls had a gay house party, but Pittsburgh papers have very little scruple about college names, professor's reputations and old family reputations when sin becomes the cashier of the party, some time after midnight, and hands the check marked **death**—for the wages are the same to all. The papers put the new ones entering upon fame, or into marriage, or into the continued process of divorce on the front page with headlines; of so much public interest are the notables of the movies. That all is not gold that glitters, is evident as you read the neglect, the poverty, the wasting disease, the almost secret funeral of some of the former leaders lately, for sin still pays the same wages.

One prominent man in departing life, whom many men and not a few women gloried in following, was laid away in a casket of silver so costly and so heavy that it took 16 big police to carry it, and there were blankets of roses enough to carpet a whole cemetery. In the glamour of the brazeness of tolerant attitude toward sin it was proposed to have a Jewish Rabbi, a Catholic priest and a Protestant minister to officiate. None were there. It was said to be the biggest ovation that notable people could give by their presence but the

saddest, gloomiest and most hopeless occasions ever known, and it always is—as sin pays its wages, Death, for the wages are ever the same.

What mockery, the false prophets trying to flatter youth by saying they are the best and finest ever known, a thing getting to be a habit with some soothsayers to day. Right in the next column of the newspaper there was the account of 40 students of a college of one of the great denominations. These students were humiliated and disciplined, not by the faculty, not at the instance of Church people and ministers, but by their fellow-students who just would not stand for the lawlessness of these girl students. Do not make a railing accusation against all youth, or you will be unjust to many of them. Do not give them all a clean bill of health or morals, or youth who know will snicker at your gullibility; they will tell you sin is still paying the same wages, though the attitudes toward it have changed.

In what is one of the nicest home and Church towns, the officials in a bank lapsed from religion, morals and common honesty. They went the gamut of bank balance juggling and political corruption. As a result business people went bankrupt. Widows and orphans once with a comfortable inheritance are now beggars. In the midst of an awful despair and not a few suicides, one who still believes "that there is a God in Israel" dropped this verdict of it all—"The wages of sin is death."

It was impressive, that a group of young people sent a communication to the Youth Conference in Boston, pleading that youth disregard the enticements of companionate marriage, telling with bitterness of heart how they had found it a snare and the wages of sin ultimately the same.

With a superior air, some have gone so far as to feel that they no longer need Church worship and declare the Lord's Day had no sacred sanctions. They left off prayer as self-hypnotism. What mess as one comes to a crisis where the soul is tantalized by the hollow mockery of the humanistic inability to be, as George Eliot would say, "A cup of consolation in a great agony." Is there any deadness like a spiritual deadness? Is there anything more crushing than when one cries, "there has gone from me a believing heart," or as when some Saul utters his awful cry, "God answers me no more." Is it not sin's same old pay?

Never were there such stacks of reading matter concerning the sorrows of the sinning. The magazines with the highest price and the most extensive illustration and largest circulation are those that clothe sin in the garments of romance. It is like lifting the lid from the pit as they set forth the facts and confessions. In a hospital room, after the patient's dead body had been taken out for burial, the nurse in clearing up the bed and room of a litter of this kind of reading said, "There's everything here but a Bible and prayer book." She could say the same of many a home too.

Now that class of reading, brutally and as with a pen of iron and letters of blood tells the same story, "the wages of sin is death." But let no one think it is evangelistic. The best people who sometimes handle this stuff would find how much the worst people regale themselves with it and the lower they get the more they want of it, for it has no saving power. Pope, the poet, knew that and set forth the principle thus:

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Over against this dark background of sin, Paul sets forth, not wages but a gift; not deserts but grace. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." If there is no restraint in the love of Christ, then the love of sin will have its sway, be it

ever so bitter and ever so sad its pay. The pay of sin, we believe, is the same as ever. And in spite of all the newer attitudes to morals, sin, and also to God, to grace, prayer, salvation and so many other things, we still believe that Jesus saves, and with Zwingli and the apostles we believe that

He alone saves; saves from sin, from the bondage of sin, from the passion, desire and appetite of sin. We still believe that there is saving power in those nail-pierced hands and in the power of an endless life. And the most glorious thing of it all is, that it is a gift, as Lowell says:

"At the Devil's booth, all things are sold,
Each ounce of dross casts it ounce of gold;
For a cap and bells our lives we pay,
Baubles we buy with the whole soul's
tasking:
'Tis only heaven that is given away,
'Tis only God may be had for the asking."

The Common Sense of Jesus

(A Sermon preached in the Broadway Tabernacle, New York City)

THE REV. CHARLES E. JEFFERSON, D.D., LL.D.

The common sense of Jesus—The expression will come to some of you with a shock. We always experience an emotional jolt whenever we come out suddenly on something to which we are not accustomed. We are not in the habit of talking about the common sense of Jesus. We talk freely about His courage, and His patience, and especially about His love. We also speak of His greatness and His majesty and His power. "All hail the power of Jesus' name!" We can sing about His power but we cannot sing about His common sense. Probably we refuse to talk about His common sense because it is not wonderful enough. It does not seem to us divine enough.

And yet what is there in this world which is more precious than common sense? We place it above nearly everything. It is said sometimes that a man wants nothing in a woman but beauty; if she has only a beautiful face or a beautiful dress then a man is completely satisfied. But that is not so. I have heard a man say of a woman, "She is pretty to look at but she has no sense." He blotted her out with that remark, "She has no sense." Because she had no sense she was nothing to him. The worst thing that can be said about a woman is that she has no sense. It is often said that Americans worship money, that if a man only has money then every American will bow down before him. That is not so. We respect a man who has money provided he has something to go along with it, but a man who has nothing but money does not hold our respect. I have heard a man say of another man, "He has plenty of money but he is one of the biggest fools in the town." That was a judgment which blotted the rich man out. It is sometimes said that we worship men who sit in high places. Let a man get into a lofty position and no matter what kind of a man he is everybody will kowtow to him. But that is not so. A place on the faculty of a great university is a high position, but all professors are not held in high honor. I have heard a man say of a certain professor, "He is a perfect ass. He knows a lot of things printed in books but he has no sense." A seat in the United States Senate is an exalted position, but our Senators are not always held in honor. I have heard a man say of a certain Senator, "Nobody pays the slightest attention to what he says, for he is nothing but a dunce." We all value common sense highly.

As we grow older we stress its importance more and more. Up to thirty the world is a fascinating place and we are not greatly disturbed by its foolishness. The nonsense of men does not trouble us much, but after fifty a man begins to be disgusted and depressed by the enormous amount of nonsense which he meets every day. A deluge of it flows constantly from the tip of the tongue, and another deluge flows incessantly from the point of the pen. The whole world is flooded with nonsense. When one thinks of the volume of nonsense that is thought and spoken and printed every twenty-four hours, he cannot refrain from exclaiming, "What fools we mortals be!"

As we grow older we come to see that not a little of the trouble in the world

comes from nonsense. Thousands of men never succeed, for no other reason than because they lack sense. They have industry and a fair measure of ability and plenty of good intentions, but they never get anywhere because there is a screw loose. They lack common sense. Many of the tragedies of life would never happen if people were only sensible. Men are all the time losing their money because they lack sense. And some of them lose their health for the same reason, and others lose their position because they have not sense enough to hold it. The world is in a lamentable plight all of the time, not so much because of men's wickedness as because of their folly. Men persist in acting the fool and consequently get into deplorable predicaments.

There is no reason therefore why we should not often meditate on the common sense of Jesus. He had the soundest brain and the sanest mind of any man who ever lived. It is a good thing for us to associate with him. Christians are not all noted for their common sense. Indeed, there is an impression abroad that Christians on the whole are somewhat foolish. Some of them are flighty, and others are erratic, and others are visionary, and others are superstitious, and others do all sorts of queer and fantastic things. Simply because a man calls himself a Christian it does not follow that he will be considered a sensible man. Christians need to come again and again to Jesus in order to get a sane outlook on life.

Let us test the common sense of Jesus at four points. First of all let us hear what He has to say about **prayer**. It is easy to talk foolishly about prayer. A great many silly things have been said in its favor and other things equally silly have been said against it. The habits of prayer have often been ridiculous and much of the praying has come to nothing. What does Jesus say about prayer? He says in the first place that it must be sincere. If a man wishes to pray efficaciously he must not pray to make a show. His dominant desire must not be to make an impression on the people who are near him. He must

aim to get into real communion with God, and therefore instead of standing in the public square uttering pious phrases to attract the attention of the crowd, let him go now and then into an inner room and when he is in the room let him shut the door tight so that nobody can look through the crack, and when he is there all by himself where nobody can see him or hear him or guess what he is doing, let him speak to his Heavenly Father, and he will have his reward. He will then know what prayer really is. That sounds sensible, does it not?

Jesus goes on to say that a man must not indulge in repetitions, supposing that by his repetitions he will make a deeper impression on God. God cannot be imposed on by any such trick. By saying a prayer over twenty or fifty or a hundred times a man cannot induce the Almighty to be gracious. The God who rules the universe is a God of great good sense, and He cannot be wheedled into a friendly attitude by the repetition of pious phrases. Here again Jesus is talking sound sense. We all see how ridiculous it is to suppose that the God who created the constellations and holds all the stars in His hand, can be pleased or moved by the repetition of pious words.

Jesus goes on to say that if a man is to get near to God he must come with the right mind. He must not be bumptious or vainglorious or put on airs in his praying. Furthermore, he must have a brotherly heart. He must not have contemptuous feelings toward his brother man. In order to get near a God of Love, a man's heart must be affectionate and sympathetic. This sounds like common sense. How could it be otherwise? How could a man get near God, the high and holy One who inhabits eternity, if he flounces into His presence with a strut, and how could a man get near the God of Love who has scorn and ill-will in his heart? In order to make this point clear and unforgettable Jesus told a little story. He often did that because the human mind is a story-loving mind, and while we forget definitions we hardly ever forget a story. The story which He told was this. Two men went into the temple to pray. One was a man high up in society. He was held in veneration by his neighbors. This man was deeply impressed by his own goodness and began at once to tell God all the good things he had done and was doing. He ended up by making a contemptuous reference to the other man who was praying not far away, and the only remark which Jesus cared to offer was that the man who had boasted and sneered did not get any good out of his praying. We all agree with Him. That judgment is the judgment of every man of common sense.

Jesus also declares that if a man is to pray to his profit then his life must be right. If he is on his way to the place of prayer and remembers that he has cheated somebody or lied about somebody, then he must go and make it up with that person before he begins to offer his prayer. It was Jesus' conviction that no one can be right with his Father unless he is right with his brother. That certainly is plain common sense.

A LENTEN PRAYER

I do not wish to pray and fast in vain,
But this: to see Thee as Thou art,
more plain!

I would not shrink from hallowed
loneliness;
Alone with Thee, I know Thou'rt sure
to bless.

I would forget my petty woes and
fears,
Remember only how I caused Thy
tears.

Oh, teach me not the sin of fleshly
meat,
But let me fall repentant at Thy
feet.

—Herman J. Naftzinger.
Hegins, Pa.

But Jesus has other things to say about prayer, and whether these are sensible or not I cannot say because they go beyond my knowledge and experience. He says, "everyone who asks receives, and everyone who knocks has the door opened to him." Here He announces a law which is universal. Just as the law of gravitation is universal throughout the whole physical creation, so is the law of petition and answer universal throughout the spiritual universe. I do not know of myself whether that is true or not, but Jesus says that it is true. So long as I keep with Him in the little circle in which I am competent to pass judgment He is always sensible.

Therefore when He gets into a realm beyond my experience I am confident that He is talking common sense still. So long as He is in a realm in which it is possible for me to check up on Him I find that His common sense is perfect, and therefore when He goes beyond me and says things which I cannot, because of my ignorance, pass judgment on, I am willing to accept them as reliable and sound. It may be some of you do not pray or do not believe in prayer. You have said disparaging things against it. If you have said such things you have spoken nonsense. Everyone who condemns prayer speaks nonsense. The most sensible man who has ever walked the earth has said, "Men ought always to pray and not to faint."

Let us test Him at another point. What is His idea of goodness? To define just what goodness is not easy. There have been many curious notions of goodness, and many men have endeavored to be good in ways quite ridiculous. In the time of Jesus the popular idea of goodness was worship. A man was a good man if he worshiped God punctually and habitually. The religious teachers of Palestine had found in their Scriptures this sentence, "Thou shalt love the Lord thy God with all thy heart and soul and strength," and had decided that this was the first and greatest of all the Commandments. They revered that sentence so highly that the most devout copied it on a piece of parchment and put the parchment in a little leather box called a phylactery and bound that little leather box between their eyes, and some of them were so exceedingly punctilious that they tied another similar box around their left arm so as to keep that sentence as close as possible to the heart. But Jesus was not content with this idea of goodness. To Him it was incomplete. Another sentence He said must go into the little leather box and be kept as near as possible to the heart, namely, "Thou shalt love thy neighbor as thyself." Worship and service must go together, if you want goodness. A man must love God but he must also love man, if he wants to win the approval of his Maker. In order to make this clear He told a story. A certain man went down from Jerusalem to Jericho and on his way fell among brigands who beat him and stripped off his clothes and left him bleeding and half dead. A preacher came along; on his way to conduct public services in Jerusalem. He was all dressed up, as a man must be who is going to conduct public worship. He looked at the man. He saw that he was bloody. Now, a preacher does not wish to get blood on his cuffs, so this preacher hurried on. He arrived in Jerusalem, I presume, just in time to begin the service of worship. By and by another man came along. This man was a singer in the choir. He belonged to a vested choir. Now, if one is to sing in public worship he does not want to have his vestments soiled or in any way disarranged. This singer saw that the man was bloody and half dead and so he hurried on to Jerusalem in order to sing. But by and by an infidel came along. That was what a Samaritan was. He rejected two-thirds of the Bible, and refused to worship in Jerusalem. He was a renegade, an apostate, a reprobate, a dirty dog, in the

opinion of every pious Jew. But this dirty dog got off his donkey, put his arms underneath the man who was bleeding and half dead, put him on his donkey, took him to a hotel, paid the hotel bill, and Jesus closes the story with the exhortation, "Now, you go and do that too. That is the kind of goodness that God delights in." That is sensible. We all say that that is sound sense. Whether we do that sort of thing or not we know that we ought to do it. No one has ever been found ready to criticize the action of the Samaritan. He is known all over the world as the "good Samaritan." Jesus did not call him good. The New Testament does not call him good. Where did the word *good* come from? It came out of the human conscience. The human conscience watches that man put his arms under the man that was bleeding and half dead and the conscience says he is a good man!

A PRAYER FOR AN INGATHERING

O God, Thou gatherest all mankind under Thy wings. Thy everlasting arms are round us always. Thy glory is reflected in the autumn sun, and gleams in the harvest moon. Thy splendor rests upon the hills, clothed in the glory of autumn colors and luxuriant, fruitful growth.

All these wonders Thou hast freely given man, and the power and the intelligence to use and improve and enjoy them. Forgive us, O God, for our waywardness and forgetfulness of Thee. We are weak and straying, and we forsake Thy way. Have mercy, we beseech Thee, upon all who have not followed in Thy way nor called upon Thy name. We thank Thee for Thy constant loving care, for Thy bounteous gifts and protection, and for all the possibilities we have to do and enjoy the best and to accomplish great things.

O God, help us to reap a great harvest during this season. Bestow upon us the riches of the soil, the trees, and all fruitful living things. We beseech Thee, too, that there may be a great ingathering of lives into Thy fold. Lead us toward Thy sanctuary, teach us Thy work, and cause us to rejoice in Thy service. Help us to bring Thy message to others and reflect in our own lives. Draw all men unto Thee, and be ever near them. Hasten the day when men shall be so courageous and faithful in works, so pure in spirit, and so noble in thought that they shall be worthy to enjoy Thy kingdom on earth and to have abundant life. Amen.

—Richard K. Morton.

Now, if Jesus is sane when he talks about human goodness, I am ready to believe that He is sane when He talks about Himself. For instance, He says, "No one knows the Father but the Son, and no one knows the Son but the Father. I and My Father are one." I cannot easily believe that He talks like a fool when He talks about Himself and that He talks like a wise man when He talks about men. He often goes clean beyond me but whenever He does I am confident that He is always talking common sense.

Let us test Him at another point. What is a good rule of human conduct, a rule which we can carry with us wherever we go, which is short and simple and understandable and unforgettable? Is there such a rule available? Jesus says there is. He puts it in these words, "Whatsoever ye would that men should do to you do ye even so to them. This is the law and the

prophets." Or, to put the last part of the sentence into our own language, "This is the Bible." That was the name which the Jews gave to their Bible. They called it "The Law and the Prophets." They had a longer title but they did not often use it. The longer title was "The Law and the Prophets and the Psalms." In the last Chapter of St. Luke's Gospel Jesus uses the full title. The Hebrew Bible as you know was cut into three sections, the Law and the Prophets and the Holy Writings. The first book of the third section was the Psalter and therefore the title often used was "The Law and the Prophets and the Psalms," but that was a long title and the title commonly used was "The Law and the Prophets." Jesus says that "whatsoever ye would that men should do to you do ye even so to them. That is the Bible." That is the core of the Bible. That is the thing which the Bible aims to do. It aims to produce men who will do unto others what they would have others do unto them. Some men always act the fool whenever they come near the Bible. They are sensible enough when they are talking about many subjects, but as soon as they begin to talk about the Bible they play the dunce. For instance, some men are always asking the question, Where did Cain get his wife? The preachers who preach Sunday afternoons in Hyde Park in the City of London tell us that that is the question which comes up out of the ignorant and unbelieving crowd year after year, Where did Cain get his wife? Think of the intellectual stature of a man who in the presence of the Bible can see no other question worth discussing but the question about Cain's wife! A man begins to read the Bible, and soon comes to the story of a woman being made out of a rib taken from a man's side. He closes the book at once. That one story is enough for him. He is amazed that any person with even ordinary wit can pay any attention to a book that contains that sort of stuff. Another man hears that the Bible says that a Jewish general one day ordered the sun to stand still in order that he might have a chance to kill more of his enemies, and the sun obedient to his word stood still. That fills the man with deep disgust and he has no further use for the Bible. Another man hears that the Bible says a whale swallowed a man and kept him in his stomach three days and three nights and then spewed him out on the land, and he laughs so loud that you can hear him a block away. Those three things are indeed mentioned in the Bible, but that is not what the Bible teaches. The Bible does not teach that a woman was made out of the rib of a man. That is an incident in an old story that came out of the distant past. It is found in one Chapter of one Book. There are sixty-six Books in the Bible. If the Bible had wanted to teach the story of the rib it certainly would have mentioned it more than once. The idea of the sun standing still is taken from an ancient poem. Now, in poetry a man has a right to ask the sun to stand still and what is still better the sun will do it. But the Bible does not teach that the sun stood still. The Bible has another purpose. It aims to teach something quite different. The Bible does not teach that the whale swallowed Jonah. That incident is related in an allegory, a book something like our Pilgrim's Progress. But the Bible was not written to teach men that a man can be swallowed by a whale and kept alive for three days and then spewed up. The Bible was written for a religious purpose. It was written to build up in men a right disposition. Jesus had no difficulty at all in reading the Bible. He never quibbled about anything that was written. He plucked the heart out of the Bible. He said, "Whatsoever ye would that men should do to you do ye even so to them. That is the Bible." One day He reprimanded some men who were always reading the Bible and boasting of their knowl-

edge of it. He said to them, "You are always reading the Bible and yet you do not come to Me. You do not get the attitude or the disposition which the Bible was written to give you." He was always sensible in his reading. He dropped out whatever parts of the Bible had become obsolete. For instance, the principle of retaliation was a principle which was sanctioned by the best men in the earlier stages of Hebrew history. According to the principle of retaliation you have a right to hurt your enemy as much as he hurts you. That is not a very high principle but it is higher than the principle of unlimited vengeance, the principle which was in vogue all around Palestine in the earlier times. But Jesus saw that the principle of retaliation is not the highest. To the men of old that seemed a square deal, to take an eye for an eye and a tooth for a tooth. But Jesus says that there is a higher principle, the principle of benevolence. It is better to return good for evil, to overcome evil with good. It is far better to love your enemies than to try to kill them. That is common sense. We all accept it. That is the Bible.

When He shows such sound judgment in regard to matters in this world, I am ready to accept what He says in regard to the next world. He never argued the immortality of the soul. He made no effort to prove that a man lives after death. He assumed that as a self-evident fact. He could not conceive of God allowing the human personality to drop into nothingness in the moment of death. Personality costs too much. God has invested too much in it for Him to blot out his highest achievement in this world at the end of a career of a few years. "In My Father's house are many mansions. If it were not so I would have told you. I go to prepare

a place for you. I will see you again." So He said with calm confidence on the last evening of His earthly life. I cannot check up on Him when He speaks after this fashion but I gladly believe what He says, for it is impossible for me to think that He becomes a fanatic or a dreamer the moment He talks about life after death, when everything He has said about life on this earth is level-headed and sound.

Let us test Him at one other point. What does he think of the power of love as contrasted with the power of physical force? Jesus says, "Blessed are the meek, for they shall inherit the earth." A better translation is, "Blessed are the gentle, for they shall inherit the earth." He does not say, "Blessed are the gentle, for they shall be highly rewarded in some distant and more spiritual world." He says, "Blessed are the gentle, for they are going to get this earth into their hands." That sounded ridiculous when He said it and to some people it sounds ridiculous still. He said, "Blessed are the peace-makers, for they shall be called Sons of God." That sounded insane when He said it. It does not sound so insane today. Nobody believed it when He said it. No ruler believed it. No professor in a college believed it. No Big Business man believed it. Nobody of any sense believed it. The triumphal arches had always been built for generals. The crowns had always been put on the heads of the war makers. When Jesus therefore said, "Blessed are the peace makers, for they shall be called the Sons of God," everybody thought He was crazy. He said to the bravest of His Apostles, "Put up your sword, for all that take the sword shall perish with the sword." That was not counted worthy of a red-blooded man. But two thousand years have come and gone, and the world has been slowly com-

ing around to the place on which Jesus stood. We are seeing more and more clearly every year that what He said was simple common sense. The violent are not getting possession of the earth. It is the peace-makers who are being crowned. The names of Briand and Kellogg will shine far longer than will the names of any admirals or generals who took part in the world war. The greatest event in the Twentieth Century is the action of the fifteen leading nations of the earth saying to one another, "We are going to put up the sword." We have found that what Jesus said is sensible. We now know from history that those who have taken the sword have perished with the sword. In the world war we saw that all the European nations that took part in it were bled white. War is suicidal. Jesus said that two thousand years ago. Nearly everything that you have read about preparedness or about defense or about security is nonsense. There is no security except in good will. There is no sure defense but in friendship. There is no adequate preparedness in the art of living together except the lifting of the heart to high levels of neighborly feeling. Men who have eyes are all coming to see that to put up the sword is only common sense and that no other principle of international life is permanently workable but the principle announced by Jesus to Galilean peasants sixty generations ago. His common sense is sufficient for all times and all countries and all ages.

Paul had a beautiful name for Jesus. He called Him the "Wisdom of God." You may substitute common sense for wisdom. Jesus is the Common Sense of God. What Jesus says sometimes seems foolish, but Paul was right when he declared that the foolishness of God is wiser than men.

What's in a Name?

By AUGUST T. BRUST

Some few weeks ago the "Reformed Church Messenger" was good enough to publish for me an article which I had prepared on the subject of Church Union, in which was discussed the proposed union of the Reformed Church in the United States, the United Brethren in Christ, and the Evangelical Synod of North America. I have been much pleased to read in the "Messenger" since then the other articles that have followed on this subject. The articles by Dr. Richards, in particular, have been very enlightening, and I am sure have served the purpose of placing this plan of union clearly before the people of our Church.

I must differ, however, with the author of the article appearing in the "Messenger" of March 20 under the title "The United Church in America." The author of this article in discussing the proposed union deals only with the question of the name. He does not like the name of "The United Church in America" and this seems to be his sole objection to the proposed

union. Would we delay the consolidation of three important denominations simply because of a name? Is that important enough to keep three Christian bodies from merging to further the work of the Church of Christ? The layman is not so much interested in the name of the Church as he is in the work which it accomplishes. I believe the layman can work as well under one denominational name as under another. Surely the question of a name should not be a barrier to denominational union. If it is, then the Christian religion has not made the broadminded progress in recent years for which I have given it credit.

The writer of the same article deals much also with the history of the Reformed Church, how the denomination was founded and what it means. Well, my personal belief is that the Church has tried to live too much on its history and its past, and not enough on its work of today. We can't exist on what we have done. History won't win souls to God and it won't make

people give more money and time to the Church. History represents that which has gone before, that which has passed, that which is dead.

Probably there have been too many in our Church entirely too well satisfied with its glorious past; perhaps that is the reason why our denomination seems to some of us laymen to be so weak, why it has not grown like some other denominations, why it lacks that propulsive spirit that should send it forward proudly to battle with the world, why it does not have that irresistible driving power that it ought to have. No, my friend-opposed-to-the-name, you can't hold on to the Reformed name and expect that to help us to a bright future. If the history of the denomination had anything to do with it, and if the lay mind took as much stock in it as does the clerical mind, we would have a denomination just as large as any other. All of which shows that there's nothing in a name.

"Follow Me"

THE REV. HENRY S. GEHMAN, PH.D., S.T.D.

The object of all religion is to adjust the individual to his spiritual environment. In the heart of every normal human being there is an innate ability or longing to commune with a higher power or deity. Without faith in God, man's spiritual powers are undeveloped, and his soul becomes a mere vacuity. In Christianity we believe in a personal God, who has been revealed to us in Jesus Christ;

but our religion teaches not merely an abstract faith or a form of worship that is attractive for its own sake to the believer. It also must bring forth fruit in our daily lives in higher ethical and moral standards in our associations with our fellowmen.

Now a man may seek God in nature, and the contemplation of God's work is bound to have an uplifting effect upon the mind

and soul. We can find beauty, joy, and sublimity in nature, and if we are rational, we must admit that all natural phenomena are caused or controlled by some supernatural being, whom we call God. But we can know God only partially through them. Furthermore we may find a manifestation of God's work in the mathematical and mechanical perfection of the universe. But if that is all that we know

about God, how impersonal He is. In all these revelations we cannot make Him our own; He remains at a distance from us.

We may seek God in philosophical speculation and attempt to define His nature in theological terms. We may grope for God in philosophy, but we cannot reach Him. We may almost say that He eludes our grasp. There is much truth in the words of Omar Khayyam:

"Myself when young did eagerly frequent Doctor and Saint, and heard great argument

About it and about; but evermore Came out by the same door where in I went."

We may, however, with the Hebrew prophets see His purposes in the lives of individuals and in the destinies of nations. We can go a step farther. Upon introspection and a review of our past experiences, we must after serious thought discern a plan in our life, which we have been following under some supernatural guidance. I believe that every one of us can recall a moment or period in our life when we were saved from death, a serious error of judgment, or moral disaster. In our personal experiences we know the Psalmist's God of mercy, love, kindness, and forbearance. In our spiritual struggles we find the Prophets' God of righteousness and judgment, who reasons with men and calls them from their sins.

To see God's purposes, however, in the lives of others is not to see God Himself. To be conscious of God's plan in our life is not equivalent to knowing and finding God Himself, although we may partially do so. We actually see God in humanity in Jesus Christ (John 1:14): And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Through Him we know God as a personal God. In Him we see what God can do in man. To seek Christ is to seek God; to know Him is to know God; to follow Him is to follow God. To place one's self under His guidance is very simple. His call is laconic, "Follow me."

When Simon and Andrew were casting their net into the Sea of Galilee (Mat. 4:19-20), He said unto them: "Follow me, and I will make you fishers of men." And they straightway left their nets and followed Him. And going from thence (Mat. 4, 21-22), He saw two other brethren, James the son of Zebedee, and John, his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father and followed Him. When Jesus saw Levi, the son of Alpheus, sitting at the receipt of custom (Mark 2:14), He said unto him, "Follow Me." And he arose and followed Him. The day after

He had called Simon and Andrew, Jesus went forth into Galilee (John 1:43), and when He found Philip, He said, "Follow Me." A certain disciple of Jesus wished to bury his father (Matt. 8:22), but Jesus said unto him: "Follow Me; and let the dead bury their dead." To the rich young ruler (Matt. 19:21; Mark 10:21; Luke 18:22) Jesus said, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor and thou shalt have treasure in heaven; and come, take up the cross, and follow Me."

Thus in all these concrete examples we note that Jesus' call was brief and not dependent upon theological disputation. He made no defense and gave no argument about His divine personality. His Divinity is taken for granted. From the Gospels we know that he called four of His disciples with these definite words, "Follow Me." From these circumstances we must believe that He had a remarkable personality and inspired unusual and immediate confidence. If at that time those men thought that He was an earthly Messiah, through their continuous association with Him and in consequence of His resurrection they learned to know Him as the Son of the living God.

On this belief rests the Christian Church. If you take away the Divinity of Christ, you remove the very foundation of the Christian Church. Jesus is one of two things. He is what He maintained that He is or He is guilty of the most culpable arrogance; He is either the Son of God or the world's greatest impostor. I cannot bring myself to believe that the Christian Church and its influence have been built upon a pious fraud. I cannot believe that the many martyrs and saints who died in the Lord were the victims of a beautiful, but vain delusion. Jesus transformed lives in the past, and He still rebuilds men and women. Human experience is valueless if He is not the Son of God.

As the Son of God, Jesus was eminently qualified to call men simply by saying, "Follow Me." The man of the world may say that this call is impudent, self-centered, self-assertive, and narrow, but we know that it is the only call that saves suffering and sinful humanity. At the present time He still summons us with this terse command. We are living in an epoch that is very different from that in which Jesus lived. We are now in an era of industrialism, of mass production in which the individual counts for very little and is hardly required to exercise his intelligence, much less his personality or his identity. This is an age of scientific invention by which the various peoples of the globe are brought closer together and distance is being gradually reduced. While this is an era of honest research, it is also a period of gross materialism in

which many of our cherished and treasured beliefs are challenged. But in spite of the progress of the centuries, there are certain facts which are fixed. God is still God, and the truth is still the truth. Through the millennia human nature has not been essentially changed, and sin continues to be debasing to man and heinous in the sight of God. Down deep in our hearts we cannot help coming to this conclusion: man cannot save himself. He still needs a Saviour. Above the din of industrialism, above the clashing interests of individuals, corporations, and nations, in the stench of political corruptions, and amidst the cruelty of a heartless commercialism still is heard the call, "Follow Me." To the person who is intelligent, but indifferent to the best there is in life, is directed the persistent challenge, "Follow Me." To the broken-hearted, the weak, and the penitent comes the welcome and soothing summons, "Follow Me." Whether we will or no, we hear the call, and we cannot escape it. Our answer cannot be evasive; it must be wholehearted and unequivocal.

We may follow Him as an abstract model of conduct and try to picture to our imagination what He would do in our circumstances. Or we may follow His teaching for the sake of its ethical values. The great ethnic religions all teach morality and spirituality; the ethical truths of Buddhism, for example, are very high. But from an impartial study of the various religions of the world I am prepared to say without any prejudice whatsoever in favor of Christianity that no other religion in the world reaches the same heights of moral and spiritual teaching as does Christianity. From the ethical point of view of His teachings alone we are justified in obeying His summons to follow Him. But we go beyond this stage. Our following Him is a personal relationship whereby we identify ourselves with Him in a mystical sense and are transformed in our lives. Through faith in Christ we renounce the old man and put on the new man. The life we lead in the flesh is no longer our own life, but the life of Christ within us. We are no longer dominated by our own will, but by the will of Christ who reigns within us. Sin is no more the element in which we prefer to live; our natural element thereafter is the life of Christ. It is very evident that we lose nothing in following Christ. On the contrary our lives are enriched, and there are unfolded to us unlimited spiritual possibilities. The greatest venture in the world is to seek God, and the greatest victory is to find Him. The call of Jesus, "Follow Me," is a challenge to the noblest and the best there is in us. Of this we are certain: if we follow Him, He will lead us away from our sins.

Princeton, N. J.

Early Traditions About Jesus

By J. F. BETHUNE-BAKER New York: The Macmillan Co., \$1.50

Reviewed by J. A. MAC CALLUM

The traditions with which this book deals are those which, in one form or another, are presented in the gospel records. The author is a scholar who is gifted with a keen and accurate mind of rare analytical power. He is Lady Margaret's Professor of Divinity in the University of Cambridge and has few peers in his knowledge of the New Testament. His method, as we should expect, is scientific and his undeviating aim is to discover the truth. Much writing on religious questions is vitiated by wish fulfillment but Dr. Bethune-Baker never gives the impression that he is arguing to sustain an inherited belief. The worst that can be charged to his account is that he is extremely cautious and singularly detached

in his discussion of questions which are charged with a high emotional content, as for example, the virgin birth and the post-resurrection appearances of Jesus. Here his findings will probably be alike unsatisfactory to the inconoclastic modernist and the literal interpreter of the gospel record.

It would be difficult to find a better analysis of the teaching of the synoptic gospels. This brevity is not due to haste on the part of the author nor to an inadequate treatment of the subject-matter with which he is dealing. Its explanation and justification lie in the paucity of the sources. Most biographies of Jesus, whether by Farrar, Edersheim, or Papini, are largely made up of rhetorical exposi-

tions of His sayings and are not biographies in any adequate sense. Within a compass of twenty pages Dr. Bethune-Baker covers the actual life of Jesus as set forth in Mark and the book or body of tradition called Q, which Mark, in common with Matthew, had before him when he wrote his gospel. He is equally condensed in his treatment of The Sermon on the Mount, The Narratives of the Miracles, and The Crucifixion and the Resurrection, but he leaves no phase of any of these questions unilluminated. With remarkable lucidity he presents the salient features of each and, when he has finished, the reader is convinced that the necessary word has been spoken.

The motif of the book is to give a picture of Jesus as He appeared to His contemporaries and of the setting in which He lived and worked and, as far as possible, to take Him out of the unreal perspective in which He stands in the minds of the vast majority of Christians. The success of the author in carrying out this purpose justifies the conclusion that he has given us the essential teaching of Jesus in concrete form and in a manner that will afford the preacher or teacher of religion a rock foundation upon which to rest the structure of his own thought and his practice of the art of life. It can be said with confidence that if every clergyman in the United States had, at the centre of his philosophy of life, this simple and realistic picture of the Great Teacher, his energies would be released from a multitude of fears and distractions and he could address himself to his task with a great accession of power. Most of the controversies which have divided the Church into warring factions or left it suffering from nervous prostration have been born

of ignorance of the elemental facts that Dr. Bethune-Baker has presented in these ten brief chapters. If his conclusions are in conflict with accepted ideas, as doubtless they are in some cases, his justification lies in the reality of his description of the stage upon which Jesus played His earthly role and the naturalness with which that role was taken. The Galilee of 19 centuries ago becomes in the incandescence of Dr. Bethune-Baker's mind an extension and not a contradiction of our twentieth century experience. Christianity becomes, not something remote and alien which self-interest forces us to accept against the protest of our rational processes, but an unfolding of the potentialities of our own nature. The supreme value of the book for the preacher lies in the fact that this is implicit rather than explicit. The author introduces him to truth that is seminal and leaves him to his own resources in cultivating that truth within the soil of his mind that it may "bring forth a harvest an hundred fold."

Nowhere does the author deviate from

his fixed purpose to discover reality. Though an Anglican steeped in the ancient traditions of his Church, there is not a sectarian note in the volume nor a single effort to uphold any ecclesiastical claim. Strict constructionists of every label should ponder the following sentences with which the book ends:

"So far as we can tell from the evidence of the Gospels it was not part of the mission of Jesus, as He conceived it, to prescribe any hard and fast rules, or any definite constitution, for a new Christian society or Church, to be binding on it for all time. He brought it into being with Himself as centre of it, and He said that in the Spirit He would always be with His disciples. But, in the light of the principles and ideals He had set before them and the way in which He had lived among them, He left it to them to fashion their constitution for themselves. It is in this sense that it is true to say that He founded or instituted the Church and its order of ministry and sacrament."

A Letter From London

By HUBERT W. PEET

The Program of the Lambeth Conference

Much has been said of the discussion which is to take place at the Lambeth Conference upon the South India Reunion Scheme; but in the agenda of the conference which is to meet from July 7 to August 7, this discussion is only part of a sub-section of the third out of the six divisions into which their one subject is divided. That subject is "The Faith and Witness of the Church in this Generation." First the bishops will begin with the root of the matter, "The Christian Doctrine of God." This will be seen in relation to modern thought, to non-Christian religions and ideals, and as determining the character of Christian worship. Afterwards they will pass on to the "Life and Witness of the Christian Community," individual and corporate. Under this division they will deal with marriage, sex, race, education, and governments, peace and war. The third division has to do with the Unity of the Church, and it is under one section of this division the critical problem from South India will be discussed. But "Lambeth" has no power to legislate. The other three divisions deal with the "Anglican Communion," the Ministry and Youth and its vocation. A month will not be too long for the conference to cover this ground. Those who are familiar with the Copee reports will recognize that the same general train of thought is followed. It is still several months before the bishops assemble, but already some have arrived in London; and gaiters are becoming more familiar than usual even in Westminster.

To Honor the Bible

The Queen's Hall on February 18 was crowded with an enthusiastic audience to do honor to the Bible. Sir Donald Maclean, for a time leader of the Liberal Party, was in the chair. "I stand here tonight," he said, "to say that looking back on my life, public and private, I can of a surety testify that I have never known the Bible to fail me when I have given the Bible a chance to help me." After the Rev. C. M. Chavasee had given an address, a cantata entitled "The Wondrous Book," by the Rev. Carey Bonner was sung by a choir of 300 voices. The meeting was organized by the Evangelical Alliance, and was designed not so much for controversy as for the opportunity of giving a positive testimony to the power of the Bible in human experience.

The British Chancellor's Christmas Card

The Christmas card sent out by Mr. Philip Snowden, Chancellor of the Exchequer, and his wife from their official residence at 11 Downing Street, states that they would join with their friends "in a new effort for Peace and Good-will on Earth." The language of the New Testament is not always used thus in Whitehall!

Prayers for the Christians in Russia

On Sunday, March 16, prayer is to be made in the Church of England, in the Methodist Church, and also in the other Free Churches, for the persecuted Christians in Russia. Those who make the appeal are careful to dissociate the day of intercession from any political propaganda; and there is a growing disposition to wait for further proof before the cur-

rent stories of outrages are believed at their face value. The Methodist call to prayer states the facts, as they are accepted by almost all people within the Churches. "But two things have also become clear, from the statements of the authorities themselves. First, that Christians are being widely and severely penalized, not only for their political actions, but for their religious beliefs; and, secondly, that the Soviet State has deliberately committed itself to a campaign against all religion as such, not simply against the Russian Orthodox Church, but against all belief in God." The letter of Cardinal Bourne adds, "Catholic, Orthodox, Protestant, Jew—all are being crushed and overwhelmed in a destruction which only the adversary of God can inspire." Even those who have least sympathy with the Orthodox Church in Russia will not fail to pray for it in the hour when it has to bear the brunt of a very relentless attack upon all religion. The government has been criticized for not allowing the intercessions for Russian Christians to be made in the services held in the army and navy on March 16. But they make a clear distinction between services attendance at which is a matter of discipline, and voluntary meetings of Christian people. The Rev. J. H. Rushbrooke, the secretary of the Baptist World Alliance, who has in his care the Baptists on the Continent of Europe, supports the government in its action. It is not the part of the government to command that prayers of a certain kind, which might easily be misunderstood, should be offered in barracks or on board ship, where attendance is compulsory.

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. B. F. Bausman from 123 N. Pine St. to 624 E. King St., Lancaster, Pa.

Rev. E. Roy Corman from Sunbury, Pa., to 909 Rebecca Ave., Wilkinsburg, Pa.

Rev. H. J. Hillegas from R. D. 5 to R. D. 3, Lancaster, Pa.

Rev. S. R. Kresge from Westminster, Md., to Lewistown, Md.

Rev. E. E. Young from Dayton, Ohio, to 448 N. Sandusky St., Delaware, Ohio.

THE UNVEILING OF THE FOUSE MEMORIAL TABLET

In Denver, Colo., Sunday, March 16, was a memorable day at the Seventeenth Avenue (Reformed) Community Church. It marked the unveiling of a Tablet in memory of Dr. D. H. Fouse, pastor for 28 years, who was a rare personality and who rendered a unique service in Church and community—one of the most vital factors in the life of the city.

At three o'clock in the afternoon a large number of friends gathered in the Church, beautiful and fragrant with many floral tributes. The prayer was offered by the Rev. Ira G. McCormack, minister of Washington Park Community Church. Address on "The Manhood and Ministry of Dr. Fouse" was delivered by Dr. John C. Horning, Central-Western Superintendent, who spoke out of an enriched friendship and fellowship. The Olinger Male Quar-

THE REV. WILSON DELANEY

The "Messenger" receives word, as it goes to press, of the passing of Rev. Wilson Delaney, after several days' illness, on Friday, Mar. 28, in New York City. Rev. Mr. Delaney was one of the founders of St. Andrew's Church, Philadelphia, in June, 1884. Funeral services will be held at 103 Rambler Rd., Glenolden, Pa., on Wednesday, April 2, at 1.30 P. M. A fuller account of the life and labors of Rev. Mr. Delaney will appear later.

tette rendered selections of a high order. An address on "The Church in the Community" was delivered by the Very Reverend Benjamin D. Dagwell, Dean of St. John's Cathedral.

The artistic tablet, with bust of Pastor Fouse, is the loving work of Brothers Jonas and Bullock, members of the congregation. It adorns the walls of the foyer. The tablet was presented by Mr. Bullock and received by Mr. C. Jonas, the President of the Consistory. Dr. J. T. Carlyon, who has rendered such helpful service for a year and a half, in appropriate words dedicated the bronze tablet to the memory of Dr. Fouse. A Memorial Offering of over \$2500 was presented by members and friends for the indebtedness of the admirably equipped Church building. A number of congregations in our denomination and other in the city contributed. For such offering the congregation is grateful, and for any other they shall be deeply appreciative.—J. C. H.

Notice: Lehigh Classis will meet May 21, instead of May 19, in Jordan Church, Walberts, Pa., Rev. John L. Guth, pastor.

The Union Bridge Charge, Maryland Classis, is vacant and anyone interested may write for information to Mr. O. E. Dodrider, Westminster, Md.

In the Wooster Ave. Church, Akron, O., Rev. E. E. Zechiel, pastor, the Sunday morning Lenten sermons are on the general theme, "Grace In Galatians." The theme of the evening worship hour is "Leaving the Water Pots."

The Glee Club of Franklin and Marshall College recently rendered their fifth annual concert under direction of the Ladies' Bible Class of St. John's, Tamaqua, Rev. J. Arthur Schaeffer, pastor. These 34 young men deserve much credit for faithfulness to their Alma Mater and deserve the encouragement of the College authorities. At a recent session of the Church School the Church School Hymnal of our Board—the gift of Elder Fey—was introduced with proper dedicatory service. This service also introduced the 8-piece orchestra which is a valuable addition to the Church School service.

Salem Church, Catasauqua, Pa., Rev. Henry E. Gebhard, pastor, celebrated the 3rd anniversary of rededication on Sunday, Mar. 16, with cash contributions amounting to \$1,588. The confirmation class for Palm Sunday promises to be the largest in the present pastorate, as there will be at least 29 to be confirmed.

The Theological Seminary, Lancaster, Pa., calls attention to this important request: Students, graduates and non-graduates who entered the Theological Seminary up to 1925 inclusive, are requested to fill out at once and return to the Seminary the blank sent them in the first number of the "Bulletin", recently issued by the institution.

After miraculously escaping more serious injury, the "Messenger" is glad to report that Elder Jacob S. Sechler, of Philadelphia, Pa., who was recently struck by an automobile, is able to move about the house and is recovering rapidly. Af-

ter treatment at a hospital for injuries to his left limb, he was removed to his home, where he is still under the care of a physician.

Please note the announcement in this issue concerning the Memorial Service for the late Dr. David H. Fouse. It is to be hoped that some who recall with gratitude the lovable personality and devoted service of Dr. Fouse will contribute toward the \$20,000 debt still resting on the Church building. A really worthwhile work is being done by that virile congregation and the cause would be greatly helped by such contributions. The life and work of Dr. Fouse should surely be held in grateful remembrance.

In First Church, Canton, O., Rev. R. W. Blemker, D.D., pastor, 741 attended Sunday School. We are glad to report that the pastor is back in his pulpit after a 2 weeks' illness. During 1929 the congregation contributed for local expenses, \$13,654; for the building fund, \$6,979; for benevolence, \$9,063. The indebtedness of the new building has been reduced to \$14,000. The Ladies' Aid Society celebrated its 51st anniversary with a dinner in February. The pastor and his wife were the guests of honor at a surprise party Feb. 20 in celebration of the completion of 10 years of service in Canton. The Fathers and Sons had a delightful banquet in February.

Chapter No. 1 of the Reformed Churchmen's League is in St. Peter's Church, Lancaster, Pa., Rev. Chas. D. Spotts, pastor. It is very much alive and working, and has as many as 26 men participating in its projects during a single month. Its Program Committee has outlined a program for monthly meetings during the year 1930. In response to a number of requests from other sections of the Church, for suggestions for programs and work to be done, Chapter No. 1's program has been reprinted and copies are available upon request from the denominational secretary of the Reformed Churchmen's League, Elder J. Q. Truxal, Schaff Building, Philadelphia, Pa.

In the presence of a congregation that entirely filled the Church, the Rev. John N. Garner was installed pastor of Emmanuel's Church, Hazleton, Pa., Sunday evening, Jan. 26. The Rev. D. W. Kerr, of Bloomsburg, conducted the service. The Rev. T. C. Hesson of St. John's, spoke to the pastor and the Rev. P. L. Smith, of Conyngham, to the congregation. On Friday evening, Jan. 31, the congregation tendered the pastor and family a reception. 500 were present. Words of welcome were spoken by members of the congregation and by neighboring pastors. The Glee Club of Franklin and Marshall College gave a fine concert in the auditorium of the Church School on Feb. 26. Mr. J. Q. Truxal, of the Reformed Churchmen's League, spoke to a large group of the men of the Reformed Churches of Hazleton and vicinity in Emmanuel's Church, March 18. In February the Men's League fittingly observed its 10th anniversary.

Mrs. Walter Scott, President of the Philadelphia Cedar Crest College Club, is organizing a European tour through Scotland, England, Belgium, Germany, Austria, Switzerland, Italy and France, sailing July 12 on the new motor vessel *Britannia*, and returning on the Majestic, Aug. 26. Seats are provided for the performance of the Passion Play at Oberammergau. The passage will be Tourist Third Cabin and the fare will be approximately \$670. Early reservations are necessary in order to get good accommodations. The tour is under the management of Thomas Cook & Son. Mrs. Scott is grateful for the reservations already made and anyone interested may address Mrs. Scott at 3412 North 21st St., Phila., Pa.

March was a busy month for the pastor of the Shrewsbury, Pa., Charge, Rev. C. M. Mitzell. On March 2 an exchange of pulpits was effected with Rev. S. M. Roeder, D.D., of the Glen Rock Charge. In the

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evening the pastor preached for Rev. John S. Hollenbach at Trinity Church, Manchester, Md. The Mitzell Sisters' Trio rendered a program of sacred songs. Saturday evening prayer meetings in St. Paul's Church, Shrewsbury, are a part of the Pentecostal observance. On March 20 the pastor accompanied Dr. and Mrs. S. M. Roeder to Manchester, Md., where Dr. Roeder preached a fine sermon to a large audience of former members and friends. Holy Communion was observed in Bethany Church, New Freedom, March 23 and at St. John's Church, Sadler, on March 30. A Gothic Church of stone, with a Churchly aspect, will be built by the Union congregation of Bethlehem, Lutheran and Reformed, at Stiltz, Pa.

Funeral services were held for Elder Milton H. Bailey, builder and contractor, a life-long and faithful member of Bethlehem Church, Stiltz, on Feb. 28, at his late home in New Freedom. Mr. Bailey died unexpectedly at the age of 53 years. While he was sick his wife was confined to the West Side Sanitarium, York, recovering from an operation. In his death the family lost a loving father and husband, the Church a faithful member and the community a useful citizen. The 2 congregations, Lutheran and Reformed, of Stiltz, looked to Mr. Bailey to direct the new building project at Stiltz. Surviving are his aged father, Mr. George Bailey; his wife, Mrs. Catherine Rohrbaugh Bailey; 2 sons, Melvin N., of New Freedom; Maurice A., of Mt. Joy, and one adopted daughter, Miss Maretta G., at home. He will be greatly missed by all his friends and associates and especially by his fine family. Mr. Bailey was a Christian gentleman in

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the truest sense. He has gone home to be with God where he can enjoy the larger life.

Dr. T. W. Dickert, of St. Stephen's Church, Reading, from Mar. 9-16, preached a series of sermons on "The Promises of God," at evangelistic and inspirational services held each evening.

Rev. Harry W. Wissler, writing from Los Angeles, tells how much the "Messenger" is enjoyed each week. We are glad to hear that Brother Wissler's health is improving very satisfactorily, and in his note of Mar. 19 he says that he and Mrs. Wissler had a fine trip in an airplane the day before.

A faithful member of St. Paul's Church, Schaefferstown, Pa., Mr. Jacob F. Walter, died March 21, at the age of 83 years and 23 days. He was a member of the Consistory for 55 years. He was consistent in all he did, and had the Church and its interests at heart. He was a real pillar of the Church and will be greatly missed.

St. Mark's Church, Lebanon, Pa., Rev. I. Calvin Fisher, D.D., has issued a most helpful and interesting Year Book, published by the Consistory. The 55-page booklet contains records of baptisms, deaths and marriages; reports of the Sunday School, Consistory, pastor and financial secretaries; and a complete directory of the members.

Heidelberg Church, Phila., Pa., Rev. Arthur Y. Holter, pastor, is holding Wednesday evening Lenten service. Services will be held during Holy Week; on Good Friday a Candlelight Cross Service will be held. On Mar. 30 the 10th anniversary of the ordination of the pastor was observed with Dr. Paul S. Leinbach bringing the message at the evening service.

In St. Peter's Church, Lancaster, Pa., Rev. Charles D. Spotts, pastor, Wednesday evening Lenten services are being held. Every wage-earning member of the Church is being visited by a member of the Easter Building Fund Ingathering Committee. The offering goal is set for \$2,000. Dr. Henry H. Tweedy was the guest preacher on Mar. 9. The Men's League sponsored the Annual Winter Picnic on March 4.

Dr. A. S. Zerbe, professor emeritus of Central Theological Seminary, has highly commended the book on "The Holy Spirit" from the pen of Dr. R. C. Zartman. Dr. Zerbe says that the book succeeds most admirably in systematizing in plain and practical form the many truths of Scripture on this subject and their bearing on the character of the Church as a whole and the life of the individual Church member.

In Salem Church, Doylestown, Pa., Rev. Charles F. Freeman, pastor, the choir is preparing for the rendition of the "Crucifixion," and "From Olivet to Calvary." An offering of \$500 has been set as one of the Easter goals. Elder J. Q. Truxal and Dr. George L. Omwake were guests of the men of the Church on Monday evening, Mar. 10. The congregation mourns the departure of Dr. Harry Chapman Mercer, who was greatly interested in the work of Salem Church and had donated the Biblical Tile for the walls of the chancel.

The congregation of Trinity Church, Wilkinsburg, Pa., gave their new pastor and his wife, Rev. and Mrs. E. Roy Corman, a nice surprise when they moved to their new home, the recently purchased parsonage adjoining the Church property, by having it painted and papered throughout. Hardwood floors have been laid throughout, new window cut in dining room, new linoleum laid, the very finest gray enamel "Good Luck" range was installed in the kitchen, new fireplace provided and new window shades hung. The members have looked forward with much pleasure to the coming of Rev. and Mrs. Corman.

Our old friend, Dr. E. D. Wettach, kindly writes expressing his appreciation of the recent symposium on "Repentance." "We

are resting so complacently on the forms of religion these days," he says, "and denying the power thereof, that such a presentation of repentance is most heartening. The call for repentance is certainly timely, and both clergy and laity should heed it. Only if they do heed it in this Pentecostal year can we expect a genuine revival of religion in modern life and many shall be added to the Church of such as are being saved."

In Immanuel Church, Indianapolis, Ind., Rev. H. L. V. Shinn, pastor, Mar. 30 was Building Fund Gift Day. Dr. Daniel Burghalter filled the pulpit on Feb. 23. Immanuel Church held Lenten services Mar. 6 and 13, and since Mar. 20 has been holding Union Lenten Services on Thursday evenings with Second Church. A fund has been started in the Church which the pastor may use to give assistance to families who need it because of unemployment, sickness or other misfortune. It has been a great satisfaction to be able to go in the name of the Church and give assistance in a number of cases where it was the Christ-like thing to do.

A sacred concert was rendered in St. James Church, Allentown, Pa., Rev. Joseph S. Peters, D.D., pastor, which was sponsored by the W. M. S. The proceeds will be applied to the Polish National Church of Allentown, whose plight elicited the sympathy of the Woman's Church and Missionary Federation, and for which many of the city Churches have given generous assistance. About 300 people gathered to hear the artists in recital, among whom were Mrs. Pauline Kocher, organ; Miss Margaret Lerch, soprano; Mrs. James De Groot, contralto; Miss Henninger, violin, and Mrs. Miriam Keech, accompanist. Each one of the ladies gave their services gratis, desiring in this way to pay the allotment of St. James Church.

A Church Attendance Board has been made and put in use at First Church, Pitcairn, Pa., Rev. Howard F. Loch, pastor. The board records the attendance of all members of the Church. All members have cards with their names in three different colors: red, green, and black. Red indicates absent members, green present once, and black present twice on a Sunday. All names appear in red before the morning service. As members come in they turn their own cards to green. If they come again in the evening they turn them to black. After service the members are asked to notice the cards, and to urge the attendance of all those whose cards remain red. Members can easily see which ones are absent. After Sunday all cards are stamped on the proper side. Thus an accurate record is kept of the attendance. At the end of the month a report is sent to all members. The board has proven helpful by increasing both attendance and interest. Most members want to keep a good record. Active members can see from the board which ones are inactive, and they begin doing personal work.

In First Church, Bellaire, O., Rev. Daniel Gress, pastor, a special Stewardship service was held on Sunday evening, Mar. 16, preparatory to the Every Member Canvass. A number of the members spoke on various phases of Stewardship, and appropriate music was rendered. The financial secretary made a statement of the finances of the congregation and an appeal for the needs of the year beginning April 1. The Church was well filled and all were delighted with the service. Ten Good Will Chests will be sent by the different organizations of the congregation to the Phillipines. Over \$900 has been given to benevolence during the past year. Last month \$70 was sent to the treasurer of the Ministers' Suspension Fund. A new furnace was placed in the parsonage during February. A membership contest is being carried on in the Intermediate C. E. Society at present. There are about 70 members in the 3 C. E. Societies. A "Good Will Meeting" of Jews,

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1505 Race Street, Philadelphia, Pa.

Catholics and Protestants was held in the high school auditorium on Tuesday evening, Mar. 11, attended by nearly 1,000 people; 3 addresses were delivered.

Our hearts go out in sympathy to our friends, Rev. and Mrs. Gustav R. Poetter, of St. Mark's Church, Reading, in the great bereavement which has befallen them, in the death of their only daughter, Miss Mary Elizabeth Poetter, on Saturday morning, March 29. After her graduation from Reading High School for Girls and from Stoner's Interstate Commercial College, she was employed for 9 years by the Reading School District, until her mother's illness compelled her to return home to assume household duties. More recently she has been employed as secretary to the principal of the Evening High School. She became seriously ill on Wednesday and underwent an operation for appendicitis on Thursday. She was born in Martinsburg, Blair Co., Pa., Aug. 4, 1899, and was later confirmed in St. Mark's Church, Easton, Pa., coming to Reading with her family in 1916. She was always active in the affairs of the Church, Sunday School and choir and her beautiful character and attractive personality endeared her to hundreds of friends. Besides her parents, she is survived by 3 brothers, all of Reading. The funeral service was conducted Wednesday, April 2, at 2 P. M., and was in charge of Drs. Paul S. Leinbach and Charles E. Creitz.

Rev. Ervin E. Young began his pastorate in the Delaware, O., Church on March 16, under the most favorable outlook for a pleasant and successful pastorate. It was a beautiful day, the attendance was good, the spirit lovely, and the welcome most cordial. His text for this occasion was: "For I am determined not to know anything among you, save Jesus Christ, and Him crucified." One of the first problems of the charge was the question of a better parsonage. Many solutions had been suggested, but the pastor has suggested a complete renovation and remodeling program for the old parsonage. This was suggested to the Consistory and they have enthusiastically endorsed the same plan and are at work on the job. They have rented a fine 8-room house at 448 North Sandusky St., which will be the temporary residence of the pastor and wife until the parsonage is completed. The pastor has arranged a sermonic program until Easter which anticipates services each evening during Holy Week. With a united people, a mind to work, and the guidance of the Holy Spirit the members are hoping for splendid results, and all the glory will be given unto God the Father.

In Greenville, O., Rev. Edgar V. Loucks, pastor, the Church School is growing. New song books have recently been introduced. A Young People's Choir has been organized. The pastor gives the training on Saturday afternoon before meeting the catechetical class. The combination is working out splendidly. The January Monthly Musical was most helpful. The attendance encourages further efforts. The pastor addressed Father and Son banquets at the U. B. Church, Greenville, and at the First Church in Piqua. Mr. Bert E. Wynn, senior in Central Seminary, preach-

ed at the morning service on Feb. 16. He and his family also attended the Church School service. They were guests at the manse during the day. The G. M. G., Mrs. E. V. Loucks, councilor, has been growing all winter until now its membership totals 20. They are showing a keen interest in the approaching annual session of G. M. G. of West Ohio Classis in our Church. The Church Brotherhood meetings are held regularly every month, with good attendances and programs. This is one of the well established organizations which meets for a purpose and hits the mark. Mr. Henry Blum, mddler in Central Seminary, and his wife, spent a recent Sunday in the charge. Mr. Blum assisted in the morning service. Union Evangelistic services were held for 2 weeks in the U. B. Church, the ministers of the five co-operating Churches being the preachers. These meetings were largely attended.

Rev. A. D. Wolfinger, D.D., pastor in Youngstown, O., writes: "Like every other Church we were confronted the last year with a decrease in attendance at the morning Church service. Various reasons and excuses were given including the ubiquitous automobile. At last a conference of 25 of our leading people decided to combine the morning worship with the study of the S. S. lesson in an hour and a half. Four months we have been going with a 70% increase at the hour of worship and a greatly increased attendance at the period of lesson study. People who had not attended Sunday School for 25 years are in the class study and all the children from the Juniors up are in the Church worship. The order of service includes a part taken by the S. S. superintendent, yet conserves the reverence and devotion of the regular Church worship. The Church may have to yield some points in the traditional order if the young people are going to hear much preaching of the gospel. A class of 18 young people is in preparation for the Easter accession. At a recent Retreat of the ministers of this district the majority were not interested in the present triangular Church union proposition. The pastor is preaching during the Lenten season on the life of Jesus. The reading of the following books during the winter was a profitable engagement: 'What Do We Mean by God,' Valentine; 'Beliefs That Matter' and 'Prayer in a World of Science,' Adams Brown; 'The Motives of Men,' Coe; 'The Place of Jesus Christ in Modern Christianity,' Baillie. I might report many details but 'Messenger' space is valuable and no one should impose anything as minute as a parochial electron whatever local importance it might have."

More than 250 persons have attended each of the special Wednesday Night Lenten Services in First Church, Phila., Pa., Rev. Harold B. Kerschner, pastor. A Fellowship Period is conducted from 6.30-7.15 o'clock, during which time a supper is served at 35 cents for adults and 25 cents for children. There is an Instruction Period from 7.15-8 o'clock, during which those present are divided according to age and experience into 3 groups. In the Junior group stories are told by Mrs. Rufus W. Miller. In the Young People's group a discussion course, "Present Day Moral Problems," is conducted by Rev. Charles Anderson, Minister to Presbyterian students, University of Pennsylvania. In the Senior group the following topics are considered by the following leaders: "The Problem of Weekday Religious Instruction," Rev. Edward H. Brewster, Director of Religious Education of the M. E. Church of Philadelphia; "The Church and Social Welfare Work," Mr. Carl De-Schweinitz, Secretary of the Family Society of Philadelphia; "The Task of the City Church," Rev. James M. Mullan, D. D.; "The Christian Use of Possessions," Mr. William O. Easton, Associate General Secretary of the Y. M. C. A. of Philadelphia; "The Economic Problem of the Negro," Mr. Harry F. V. Edwards, Pauls-

boro, N. J.; "The Christian in his Relations to his Employees," Mr. Henry Tatnall Brown, President of the Brown and Bailey Manufacturing Company. During the Inspirational Period from 8-9 P. M. there are addresses by the following Christian leaders: Rev. John Hart, Ph. D., Minister to Episcopal Students, University of Pennsylvania; Rev. Walter B. Greenway, D. D., President of Beaver College; Rev. W. E. P. Haas, D.D., District Superintendent, Methodist Episcopal Church; Rev. James Shackelford Dauerly, D.D., First Presbyterian Church, Moorestown, N. J.; Rev. E. A. E. Palmquist, D.D., Secretary, Federation of Churches; Rev. Harold F. Carr, D.D., Minister to Methodist Students, University of Pennsylvania.

In the Kannapolis, N. C., Charge, the pastor, Rev. L. A. Peeler, has been presenting a series of sermons at the morning services at St. John's appropriate for the Pentecostal season, with the hope that every individual member, as well as the entire congregation, will enjoy all the benefits of this Pentecostal Year. Preparations are being made for simultaneous meetings in all Churches preceding Easter, and the pastor of the Reformed Church is chairman of a committee to arrange for a Visitation Evangelistic Campaign after Easter. Rev. and Mrs. Shuford Peeler visited the Kannapolis parsonage on Sunday, Mar. 23; and delighted both congregations with splendid messages. He spoke at St.

John's in the morning on the subject, "Individual Responsibility," and in the afternoon he spoke at St. Paul's on the subject, "Religion in the Home." The Joint Consistory held its annual meeting at St. Paul's Church, Mar. 23. A suitable memorial respecting the death of Elder H. J. Peeler, vice-president of the Joint Consistory, was adopted. Elder R. A. Hicks was elected vice-president for the coming year. Elder R. B. McCombs was continued as recording secretary. The regular routine business of the Joint Consistory was transacted and Elder P. E. Correll was elected delegate primarius and Elder R. B. McCombs was elected delegate secundus to represent the charge. A rising vote of thanks was extended to the pastor and wife for their faithful services during the past year and they were granted a 2 weeks' vacation to be taken at their pleasure during the summer months. The pastor appreciates this renewed expression of confidence and devotion and finds it a great pleasure to work among a people who manifest so much loyalty and devotion. At this time, Mrs. B. A. Artz, of the St. Paul's congregation, is seriously ill in the Presbyterian Hospital at Charlotte. Mr. Paul Cline, a faithful deacon and the treasurer of Keller congregation, has been suffering from some serious head trouble for the past 2 months. However, we are pleased to say, he is showing some marked improvement at this time.

News of the Religious World

By DR. S. M. CAVERT

Anglicans Debate Problem of Church and State

The agitation over the relation of the Church of England to the Government, precipitated by the rejection of the revised Anglican Prayerbook by Parliament, appears to be gaining in strength. Although no full report has been received concerning the outcome of the discussion of the relations of Church and State, which was expected to take place during the spring session of the Church Assembly, held in February, the Archbishop of York brought the issue to a head by moving the following resolution:

"That whereas, in the words addressed to the Church Assembly on July 2, 1928, by Archbishop Davidson, with the concurrence of the whole body of diocesan bishops, 'it is a fundamental principle that the Church—that is, the bishops together with the clergy and laity—must in the last resort, when its mind has been fully ascertained, retain its inalienable right, in loyalty to our Lord and Savior Jesus Christ, to formulate its faith in Him and to arrange the expression of that Holy Faith in its form of worship';

"It is desirable that a commission should be appointed to inquire into the present relations of Church and State, and particularly how far the principle stated above is able to receive effective application in present circumstances in the Church of England, and what legal and constitutional changes, if any, are needed in order to maintain or to secure its effective application; and that the archbishops be requested to appoint a commission for this purpose."

The Church Looks at the City

That the American city is the place where many of crucial battles of Christianity will be fought is indicated by the increasing attention being given to urban problems by the Churches. Two conferences held in the month of February centered entirely around these questions. The first was the annual meeting of the Metho-

dist Council of Cities, held in Cleveland; the second was the interdenominational Conference on the Work of the City Church, held under the auspices of the Home Missions Council, in Detroit.

One of the conspicuous trends evidenced in both these conferences is the emergence of new techniques for studying the conditions which the city Churches face today and the ways in which the Churches can make the needed adaptations. Dr. H. Paul Douglass, one of the directors of the Institute of Social and Religious Research, reported at both gatherings on the many significant surveys which have been made of the Church situation in several cities, including a survey of Negro and white Churches in Cleveland. At the Detroit meeting, Prof. S. C. Kinchloe, of the Chicago Theological Seminary, analyzed the findings of a far-reaching investigation of changing populations and Church adaptations in metropolitan Chicago. Dr. William P. Shriver, of the Presbyterian Board of National Missions, brought illustrative material from a recent survey of the metropolitan area of Philadelphia.

Another outstanding impression created by both conferences is that the need for a fuller co-operation in the approach to the problems of the city Church is recognized on all sides. The findings of the Detroit Conference held that the day of the indiscriminate location of Churches must give way to a new strategy of maintaining a few well-staffed, well-equipped Churches, carefully located and supplementing each other by their different ministries. Strong emphasis was also laid upon the necessity for thorough-going Church city-planning, both for each denomination and for the interdenominational group as a whole. In downtown sections of large cities, where inadequate constituencies prevent the rendering of the type of service which these communities require the consolidation of Churches was urged as a means of securing a higher quality of work.

THEISM AND THE MODERN MOOD

By WALTER MARSHALL HORTON
Introduction by WILLIAM ADAMS BROWN

Increased interest in humanism was aroused by the recent Harper publication, *THE QUEST OF THE AGES*, which was termed by John Haynes Holmes, "the textbook of the new humanistic religion of our time."

A religion without God does not satisfy Dr. Horton, however. He endeavors to restate the theistic position in such a way as to avoid the difficulties which have induced many to abandon it. While rejecting humanism as a system of religious thought, he recognizes the legitimacy of the demand for a theology that is truly scientific and truly humane.

In sketching the outlines of such a theology, he begins with a description of "The God of Human Experience," going on to argue that the Christian idea of God represents a fair interpretation of the Universe and our relation to it.

Price \$2.00

IMMORTABILITY: AN OLD MAN'S CONCLUSIONS

By S. D. McCONNELL

An honest book by a man of eighty-five which does not attempt to obscure the difficulties in the way of a belief in immortality by a smoke screen of piety.

Price \$1.50

PSYCHOLOGY IN SERVICE OF THE SOUL

By LESLIE D. WEATHERHEAD

A true contribution to that most needed thing—a conjunction of physical, mental and spiritual experts in the unity of healing.

Probable price \$1.50

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH
IN THE UNITED STATES

Schaff Building, 1505 Race Street,

Philadelphia, Pa.

Episcopalians Elect New Bishops

Within the last few weeks, no fewer than four new Episcopal bishops have been elected. In St. Louis, Very Rev. William Scarlett, Dean of Christ Church Cathedral, becomes Bishop Coadjutor. Dean Scarlett is widely known throughout the country for his interest in the relation of the Church to questions of social justice and better human relations. At the present time, he is the chairman of a committee which is planning for a seminar of Catholics, Protestants and Jews, to consider ways of eliminating misunderstanding and prejudice. In southern Ohio, Rev. Henry W. Hobson, of Worcester, Mass., has been elected Bishop Coadjutor. On account of the ill health of Bishop Theodore I. Reese, Bishop Paul Jones, formerly of the Fellowship of Reconciliation, has been serving temporarily.

In the Diocese of western New York, Rev. Cameron J. Davis, of Trinity Church, Buffalo, N. Y., has been consecrated Bishop Coadjutor, succeeding Rt. Rev. David L. Ferris, who became the head of the Diocese upon the death of Bishop Brent. In Chicago, Rt. Rev. Sheldon M. Griswold, Suffragan Bishop, has been elected to be the head of the Diocese, succeeding Bishop Charles P. Anderson, whose sudden death occurred some weeks ago. The necessity now rests upon the Episcopal Church to elect a new presiding bishop in the place

SCIENCE AND THE UNSEEN WORLD

By ARTHUR S. EDDINGTON

"Here is luminousness of phrase, clarity of exposition, direct and simple presentation of scientific data and the use of these data not to contradict but to confirm the spiritual convictions of the race." *Books* (*New York Herald Tribune*).

One perfectly safe buy for any minister. Price \$1.25

JEREMIAH THE PROPHET

By RAYMOND CALKINS

Author of "The Eloquence of Christian Experience"

By asking in every instance how old was Jeremiah when he gave this message and what was the state of public affairs at the time of its delivery Calkins brilliantly proves that Jeremiah developed into one of the greatest religious statesmen of all time. Price \$2.50

ROGUES OF THE BIBLE

By JAMES BLACK

Here is a defense of Biblical characters who have been condemned through the centuries. Cain, Esau, Jezebel, Saul, Pilate, Ananias, and others are considered in their historical setting, with such facts as the Bible records give. In discussing them, the author endeavors as honestly as possible to clear their reputations of undeserved traditional prejudice.

This apology will be both widely acclaimed and vigorously assailed. The general reader will enjoy the freshness of the author's point of view and ministers will find a vast amount of sermon material as well as some excellent modern exegesis.

Dr. James Black, the author, is minister of Saint George's West of Edinburgh and author of "The Dilemmas of Jesus," "The Mystery of Preaching," and other works.

Price \$2.50

and very few of the clippings in joke columns are credited to it now. It is feared that there has been a decrease in the circulation as well as in the comicality of the old favorite.

But there appears to be some vitality still in "Life," for it is coming out as an aider and abettor of "The Literary Digest" in keeping up the interest in Prohibition throughout the nation. Perhaps "Life's" attempt to make a joke of the question at issue may serve to rehabilitate the paper among those who are inclined to approve of the point of view it champions. It is a doubtful question whether a paper which has hitherto confined its activities to amusement will succeed in convincing the rank and file of the citizens of our country that Prohibition is also a joke.

On Wednesday, March 12, "Life" paid \$2,100 to the "New York Times" for a page of advertisement. It solemnly tells us that "This space was bought and paid for by 'Life' to help crystallize public sentiment to bring about the repeal of the Eighteenth Amendment and a return to Temperance." In a following paragraph the advertiser asks for subscriptions to help to pay for other pages, and on Friday—perhaps in response to the appeal—a similar page appears in the "New York Herald Tribune." This time the rate per page is not mentioned, and it possibly is somewhat less than that of the "New York Times." Beyond a doubt "Life" wants to obtain enough money to pay for similar space in every newspaper that will fall in with the joke, for paraphrasing the slogan of the paper, "While there's 'Life' there's hope," into "While there's life there's 'soap,'" we can readily believe that many good "friends of Temperance" will send in subscriptions to help the newspapers help the voters to see the "return of Temperance" put over. According to the advertisement, "Bootleg highballs cost a dollar a glass and nobody makes a profit out of that dollar but the bootlegger." But every dollar sent to "Life" for advertising purposes will decrease the poor bootlegger's profit. It took probably 2,000 highballs to pay for the "New York Herald" and "Tribune" advertisement, and there we see the deep-laid scheme of that arch joker, "Life." Under the screen of a serious purpose our comic sheet is endeavoring to get the dollars of the rank and file of the citizens, but it is in reality attempting to wean them away from their craving for "highballs," and at the same time put the poor bootlegger out of business. So, when we see all the papers blossoming out in page advertisements of "Life's" crusade, we may be assured that there will be much less money available for the purchase and consumption of "highballs."

Space does not permit any comment on the arguments of the advertisement. One sentence must be quoted, however, as expressing the point of view of the "ad" writer, namely, "Life," the magazine, would therefore like to see a return to that mellowness and joy of living which Ambassador Bryce once characterized as 'the kindly neighborliness of American life.'" Yes, especially the "mellowness."

So wages the battle. We are all convinced by this time that much poison gas is being used by those who long for the "mellowness," but our opponents are not yet able to comprehend the intensity of conviction of the silent multitudes who do not get their names into the papers, but who, as Christians and sincere lovers of their motherland, are determined to make and keep this country of ours safe for the coming generations. The referendums and straw votes, interesting as they may be to read about, and profitable as they may be to the promoters, do not reckon with the women, the young people and the children, nor with the great multitudes of God-fearing common people in the towns and villages, to whom night life and night clubs, bootleggers and their sym-

"LIFE'S" LATEST JOKE

Some of our readers are aware of the existence of a New York weekly paper bearing the title of "Life," which, a number of years ago acquired such a vogue that it erected a splendid building in which to publish its gay and frivolous editions. It was an original source for many of the quips and quirks which help to fill up the columns of weeklies and dailies everywhere. But the splendid building is no longer the headquarters of the paper,

pathetic products, and the crime gendered by them are alike unknown and unwanted.

"Life's" latest joke cannot be considered seriously, for it bears too plainly the marks of exaggeration which characterize most attempts at humor. It has its interest for our readers in the deduction that those who oppose the Eighteenth Amendment and the suppression of the traffic in alcoholic liquors are casting aside caution in their tactics, and are willing to employ any agency that may be available in their attempt to obtain their ambition. We suggest a new slogan for "Life"—Make America Mellow"—to use in future advertisements, in place of the weeping Statue of Liberty. No wonder she weeps, in such a position as "Life" gives her, at the head of its appeal for "mellowness."

—Christian Intelligencer.

MINISTERIAL RELIEF

In the coming meetings of our Classes, our ministers and elders should set apart some time for considering the Completion of the Sustentation Fund for pensioning our disabled and aged ministers.

There should be a pension for every minister, and every congregation should bear its share of the cost. Some ministers and Churches up until this time, for reasons real or imaginary, have ignored the subject and sidestepped the issue which sooner or later must be faced.

The minister may ignore the Board of Relief, refuse to answer its letters or adopt its plan of work, but with the ministers and elders in his own Classis, willing to help him and insisting on him doing his part, he is more likely to respond.

This pension must be provided. Ministers are not paid as they should be. They do not receive a just return for their labor.

In 1916 out of 170,000 clergymen in the United States, only 1,671 reported to the Income Tax Bureau total incomes in excess of \$3,000. In that same year one lawyer out of every five and one doctor out of seven paid income tax, while only one minister out of one hundred had an income of more than \$3,000.

I know that people say the services of the minister cannot be paid and should not be measured in terms of dollars and cents. You look solemn and say that, and you know it is the rankest kind of hypocrisy. I once heard a seminary professor say, "If a young minister is thoroughly consecrated, he will not think of his salary." As the next speaker I said, "If the good Doctor will get his students a little more consecrated, they will not even think of paying their debts." The preacher's dollar does not go further than any other man's dollar. An artificially pious deacon answered his preacher's request for an increase of salary by saying, "Why, pastor, I thought you were preaching for souls?" The minister said, "I cannot live on souls and if I could it would take a thousand the size of yours to make one good meal."

Just because salaries are low this Pension Fund must be completed and we must find some way to stir a lot of preachers and congregations out of their lazy indifference and the Classes can do that better than anyone else.

Pensions are being provided for disabled and aged workers on every hand. Even horses of the fire department in the old days were pensioned. And yet in the Reformed Church we have ministers and congregations who are doing nothing to raise their part of this fund. You have some of them in your Classis. What will Classis do to help them?

—J. W. Meminger, Secretary.

FRANKLIN AND MARSHALL COLLEGE

A conference of the Student Volunteers from the colleges of Eastern Pennsylvania was held at Franklin and Marshall College, March 21-23. There has been more interest in recent months in the missionary enterprise among Franklin and Marshall students than for many years. Under the leadership of Paul C. Shumaker, '31, and Archie C. Rohrbaugh, '31, a group of ten student volunteers has been formed, with regular meetings for study and discussion.

Several students are engaged in the leadership of clubs among the colored boys of Lancaster. They have found here an interesting and fruitful field for community service. On March 17 the College co-operated with other religious agencies of the community in presenting in Hensel Hall, "Reaping the Whirlwind," a religious drama based on the book of Hosea. The drama was written by Mr. Eleanor Wood Whitman, of Boston, formerly professor of Biblical Literature at Wellesley College. Mr. and Mrs. Whitman played the leading roles of Hosea and Gomer. The other parts were taken by students and people of the community. The experiences of the prophet and his unfaithful wife were retold with remarkable vividness.

The College has co-operated in a number of other ways with the religious organizations of the community. Prof. Paul M. Limbert, of the Department of Religion, is dean of the Standard Leadership Training School of Lancaster and superintendent of the Young People's Division of the County Sunday School Association. Prof. John B. Noss and J. Shober Barr, assistant in Physical Education, were leaders in the Young People's Conference which was held in the city March 21-23.

HOME AND YOUNG FOLKS

Puzzle Box

ANSWERS TO—TWO WORDS UNITED IN ONE, No. 1

1. Allspice; 2. Overshoe; 3. Water-fall;
4. Penman; 5. Boardwalk; 6. Butter-fly;
7. Cowslip; 8. Maryland; 9. Black-board;
10. Catnip.

CURTAILED WORDS, No. 6

1. Curtail a cruel ruler and get a brave man. Curtail him and find a personal pronoun. Curtail once more and get another pronoun of the opposite gender.
2. Curtail those who are eating and find the sort of ear in which they eat. Curtail it and you may also enter and—(?) Curtail and hear the sort of sounds some people create.
3. Curtail the sweetest of the sweet and sharpen your razor. Curtail the sharpener and get the abbreviated title given to members of the legislature.
4. Curtail twice an important part of your house and get what you can often hear but never see. Curtail it and you cannot lose.
5. Curtail a number and get a place of defense. Curtail it and find a preposition.
6. Curtail the value placed on something and find a sly, troublesome rodent. Curtail it and you get the great god of Egypt.
7. Curtail a follower of Zoroaster and analyze parts of speech. Curtail twice and find the normal value of a thing.

8. Curtail and a parent appears.
8. Curtail one who has gained distinction and receive a short letter. Curtail it and find a word of denial. Curtail and you have another word of denial.

—A. M. S.

Birthday Greetings

By Alliene S. De Chant

On King's Highway, in the midst of old trees and boxwoods, in a clean town, I know, there has stood for years, a white house. The same family has lived in that white house from thrice-great-grandfather on down to young Joe, who's there now with his Hood college wife, Edith. Little Edith lives there too, and "Littler" Joe, and baby sister. And after a busy day in the kindergarten, and the kiddie coop beside the boxwoods, the children have their suppers and their baths and get ready for bed. And that getting ready for bed is just about the sweetest part of the whole day. Sometimes there's a Story Hour; sometimes a romp; and it always ends the same way. Little Edith and "Littler" Joe kneel down (Baby Sister's there too) and pray and then they sing ever so softly, just as the Oak Lane Philadelphia choir does, "The Lord's Prayer." Then Little Edith and "Littler" Joe go quietly to their own room, kneel down once more and pray their "personal prayer." There are kisses, all 'round, then, and mother tucks Baby Sister in her crib and Daddy tiptoes off down stairs. Your

Birthday Lady had never heard of children so small as these going off to their own room to talk to God alone, but having heard, I never can forget. And that is just what Lent means to us, isn't it? Asking God without the least bit of prompting from mother or father, to forgive us when we do naughty things (without really meaning to), and to help us always to be good and kind and ever so loving. "From the dark of naughtiness into the Easter of love-nesses" greetings this sacred season to all my boys and girls who find joy in chanting and in talking each night, alone, with God.

P. S.—A white bootee with a blue ribbon on it has just come, and in it I read the good news that Ralph Theodore Holland came on March 25 to the parsonage at Fort Washington, Pennsylvania, to live with Pastor and Mrs. Ralph L. Holland. We welcome him, joyously—all eight and one-half pounds of him!

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

THE PERIL OF DELAYED DISCIPLINE

By Hilda Richmond

The judge came home from court with the expression on his face that every member of his family knew belonged with a difficult and painful case. Such a case had just closed. Everybody sympathetically

tried to keep the house quiet to let him rest after his nerve-racking experiences. He had given scant attention even to his daughter's baby, the first member of the third generation in the judge's family, but that did not disappoint the young mother. Father must have time to rest and forget, in a measure at least, what had occupied his mind for the past week.

But a little dialogue between the young mother and the baby finally brought the judge to his feet sharply. "Mary, don't ever let me hear you say again that the baby rules your home. You must make him mind!"

"Now, Papa? Such a little mite?" said the girl, just as if she were very, very young and naughty herself.

"This very day! I tell you delayed discipline is dangerous. Unless you want to rear another young outlaw to add to the already long list, make your baby respect law and order." Then he went back into the library to the couch, leaving the young mother to fight her own battle alone.

The baby went at once to the forbidden object. "No! No! Baby must not touch," said the mother gently.

But baby did touch, and was promptly carried out of the room. There was some screaming as she firmly deposited the child on her own bed in her girlhood room. Then she went out and shut the door. Presently, as she listened, the noise ceased; so she stole softly down to read the evening paper with its glaring headlines:

"BOY BANDIT SENTENCED TO REFORMATORY. JUDGE H—— SAYS DISCIPLINE IN CHILDHOOD WOULD PREVENT CRIME." Then she glanced over the sickening details. A father and mother heart-broken over the wayward son; one of the best families in town mourning; lack of restraint in childhood makes boy defiant and uncontrolled. She laid the paper aside to slip upstairs and fall on her knees beside her sleeping boy.

That evening at the quiet family meal, in which the young father joined the family party and court news was not mentioned, the baby came in for his share of attention. A little hand reached out to touch a forbidden object and the grandfather watched intently.

"No! No! Baby must not touch!" said the young mother, but she did not take back the little hand by force. "Baby let the pitcher alone."

Lingeringly the hand was drawn back as the little fellow watched the mother's face.

"Good work!" said the young father with a nod of approval. "That's what I've been saying would have to be done, but—"

"But I see now," said the young mother gravely. "Baby is going to be a law-abiding little citizen from this time forth."

"For many years I have been persuaded that the Kindergarten is a most valuable approach to the work of the public schools, and should be considered an integral part thereof. I do not believe that any system can be considered adequate without the introductory training furnished through this medium." — H. V. Holloway, State Superintendent of Public Instruction, Delaware.

If no kindergarten has been provided for the children of your community, why not initiate a movement in their behalf? The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly aid you in such a project. Write for advice and literature.

MAKE ME CHEERFUL

God, make me cheerful as I do
The things I know are right;
Then may I help some others, too,
And make their burdens light.
So many happy days will come,
And they will always bless
Each corner of my heart and home
With love and usefulness. Amen.

—From John Martin's Book.

An old lady, leaving Church after a service which had been attended by a crowded congregation, was heard to say: "If everybody else would only do as I do, and stay quietly in their seats till everyone else had gone, there would not be such a crush at the doors!"

"The study of the occult sciences interests me very much," remarked the new boarder. "I love to explore the dark depths of the mysterious, to delve into the regions of the unknown, to fathom the unfathomable, as it were, and to—"

"May I help you to some of this hash, professor?" interrupted the landlady.

THIRTY-SIX PITHY, PRACTICAL POINTS ON CHURCH ABSENCE

The Great Amount of Harm It Does

By Urban C. Gutelius

Group I.

1. Deprives me of a great deal of valuable religious information.
2. Deprives me of the moral strength so much needed to resist the temptations in daily life and conduct.
3. Deprives me of a large amount of wholesome fellowship and genuine friendship.
4. Deprives me of the inspiration, encouragement and optimism I need to live a triumphant life.
5. Deprives me of the kind of sympathy and fraternity I need to undergird my every-day life.
6. Deprives me of splendid opportunities to render practical services to my friends and neighbors.
7. Deprives me of the enjoyment of the basic principles and teachings of Christ and His Church.
8. Deprives me of the stimulating blessings and privileges of public worship.
9. Deprives me of associating with people who are carrying on the biggest business and grandest enterprise in the world, viz.: building the Kingdom of God.
10. Deprives me of the sustaining comforts of the Gospel just when I may need them most.
11. Deprives me of many of the highest forms of joy and happiness in this temporal life.
12. Deprives me of the moral power I so much need to keep holy vows and sacred promises.

Group II.

1. Discourages fellow Church members and increases their moral and financial responsibilities.
2. Discourages Church officials, boards and organizations and multiplies their difficulties and perplexities.
3. Discourages pastors, music directors, choir singers, Sunday School teachers and scholars.
4. Discourages Church visitors, conscientious young people and prospective members.
5. Discourages Christian educators, missionaries, welfare workers, personal workers and visitation evangelists.
6. Discourages generous, kind-hearted givers and liberal philanthropists.
7. Discourages earnest champions of the Protestant Church.
8. Discourages campaigns for increased Church attendance and membership.
9. Discourages sincere Christian parents who are honestly trying to bring up their children in the nurture and admonition of the Lord.
10. Discourages faithful wives who are earnestly endeavoring to interest or reclaim indifferent husbands.
11. Discourages industrious husbands and fathers who are trying to inculcate the principles of Christian economy into their domestic life.

12. Discourages all parents who are making a genuine effort to promote the best interests of their children on a spiritual basis.

Group III.

1. Encourages the activities of Atheists, Anarchists and Communists.
2. Encourages the ungodly to sit in the seats of the scornful.
3. Encourages Sabbath desecration, Mammonism and Materialism.
4. Encourages lawlessness, banditry and political corruption.
5. Encourages the secret and open enemies of Christ and His Church.
6. Encourages religious carelessness and indifference, backsliding and apostatizing.
7. Encourages low moral standards in business, industry and the various professions.
8. Encourages young people (and others) to discount the value and necessity of religion and the Christian Church.
9. Encourages worldly people to criticize and ridicule the Church and its activities.
10. Encourages unbelievers to justify their religious negligence and unconcern.
11. Encourages Romanists to deride Protestantism and minimize its power and influence.
12. Encourages those inclined to be religious parasites and pharisees, shirkers and slackers.

CHURCH ATTENDANCE

In the Protestant Church where the sermon has a central place in our religious worship, Church attendance is of primary importance. People who absent themselves from the hour of worship are apt to become spiritually lean, due to the lack of nourishment. Persons find it difficult to thrive spiritually without being fed by God's Word as it is proclaimed from Sabbath to Sabbath. Some are making the experiment, but their lives and interest in the Church are not an evidence that they are succeeding. Beloved, let us not neglect the worship in the sanctuary.

—Paul J. Dundore.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE PENTECOSTAL BLESSING

Text: Acts 2:4, "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

A double blessing was brought on that first day of Pentecost, nineteen hundred years ago: the Holy Spirit came and filled all who were gathered in the upper room, and the Church was born, of which these "all," one hundred and twenty persons, were charter members.

Both of these blessings came in fulfillment of promises which Jesus had made during His ministry. Two years before He had said, "Upon this rock I will build My Church; and the gates of Hades shall not prevail against it" (Matthew 16:18). And just before He went to His crucifixion, at the last meeting with His disciples in the upper room, He had said, "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (John 16:7). And just before His ascension He renewed the latter promise, saying, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Today I want to tell you particularly

about the blessing of the Holy Spirit, and what His coming meant to the members of the early Church.

In telling us about the Pentecostal blessing St. Luke says: "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting."

The wind is a favorite image among Biblical writers for the movements and goings of the Holy Spirit. Jesus said to Nicodemus, "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

The wind is sometimes gentle, as in the balmy zephyrs of spring; but it is sometimes powerful and destructive, as in the tornado and the hurricane. Even so is the Spirit of God. Sometimes He speaks tenderly to the heart of a little child; at other times He moves the strongest men to penitence and faith.

Dr. A. C. Dixon tells us about a visit to the granite quarry of North Carolina. The manager of the quarry said to him: "We supplied the granite for the Municipal Building in New York City. We can lift an acre of solid granite, ten feet thick, to almost any height we may desire for the purpose of moving it. We do it by compressed air. It can be done as easily as I can lift that piece of paper and move it through the air." Afterward Dr. Dixon went into the great building in New York City where artists from Italy were chiseling this granite into shape. When he saw how easily they carved the stones into forms of beauty, he asked, "How do you do it?" Again the answer was, "By compressed air."

So the Holy Spirit has the power to lift a heart toward God, though it is hard and heavy as granite. And He is able, also, to shape it into the image of Jesus Christ and to make it beautiful forever, just as the curious little Japanese flowers, which seem as dry and dead as pieces of wood or straw, when dropped into a bowl of water, spread into flowers, and stars, and other beautiful shapes.

So came the Holy Spirit upon those who were gathered in that upper room and changed them into men and women of noble life and beautiful character. So has the Holy Spirit come into your life and mine and has made us what we are and, if we let Him, He will make us still better and more beautiful.

St. Luke also tells us: "And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them."

Fire is also a symbol of the Holy Spirit. As fire gives light, heat, and purity, so does the Holy Spirit. The Holy Spirit comes to enlighten us, to show us the meaning of God's Word, to help us to know God better, and better to understand the meaning of our Savior's life and the great blessings He brings us.

The Holy Spirit also warms our hearts with the love God wants us to show toward Him and toward our fellowmen. Let us use the beautiful words of Isaac Watts' prayer-hymn as our Pentecostal prayer:

"Come, Holy Spirit, heav'nly Dove,
With all Thy quick'ning pow'rs,
Kindle a flame of sacred love
In these cold hearts of ours."

"Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

And, like fire, the Holy Spirit has a purifying power. As the fire of the furnace burns the dross out of the ore and sets free the precious metal to shine in all its glory, so the Holy Spirit purges out of us all that is base, and false, and sinful, and sets free the true gold of our nature so that it may shine in its loveliness and

beauty in the glory of the Father's presence.

St. Luke adds: "And they were all filled with the Holy Spirit." That was the great Pentecostal blessing. That is what made them different, and gave them power and courage to witness for Christ.

All Christians have the Holy Spirit. Even children, who have been brought up under Christian influences, have the Holy Spirit. All who belong to Jesus Christ, have the Holy Spirit, for, as St. Paul says, "If any man hath not the Spirit of Christ, He is none of His."

But it is one thing to have the Holy Spirit, and another thing to be filled with the Holy Spirit. There is room for improvement in all of us, and we ought not to be satisfied until we are more and more filled with the Spirit.

E. H. Stokes wrote a prayer-hymn which contains the following stanzas:

"Hover o'er me, Holy Spirit,
Bathe my trembling heart and brow;
Fill me with Thy hallowed presence,
Come, O come, and fill me now.
"Thou canst fill me, gracious Spirit,
Though I cannot tell Thee how;
But I need Thee, greatly need Thee,
Come, O come, and fill me now.

"I am weakness, full of weakness,
At Thy sacred feet I bow;
Blest, divine, eternal Spirit,
Fill with pow'r, and fill me now.

"Cleanse and comfort, bless and save me,
Bathe, O bathe my heart and brow;
Thou art comforting and saving,
Thou art sweetly filling now."

In four short verses St. Luke tells the story of the Pentecostal blessing, but how rich and full it is in meaning. After telling us that they were all filled with the Holy Spirit, he adds: "and began to speak with other tongues as the Spirit gave them utterance."

This gift of tongues, which is often spoken of as "glossolalia," has been explained in different ways, but no one seems to understand it fully. St. Luke explains it by saying, "Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language."

We all know that persons who are under the influence of the Holy Spirit often speak with other tongues, using chaste and decent language where before they may have been using profane, foul, and deceitful words. When the Holy Spirit comes into a man his whole life and character is changed and also his speech.

Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be
And set apart
Unto a life of sympathy;
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christ-like touch.—Exchange.



A Mill Dam which is to become the Camp Mensch Mill Swimming Pool

HELP BUILD CAMP MENSCH MILL

Keep the Campfires Burning

Some day the Church is going to take for granted a principle of which it now has to be convinced, namely, the strategy of leadership training. To a minority of our Church leaders this phrase stands for the most significant enterprise in the Church today. That minority is on fire with zeal for every reasonable means of training leaders for the Church's educational work. Would that every last pastor and Church School superintendent might have this conviction!

If all of us sensed the strategy of this business, it would be easier to keep the fires burning at Mensch Mill. Last year in larger measure fires of youthful purpose and enthusiasm were set burning such as glowed in a small way at Fernbrook in previous years. Five scores of fresh recruits for Kingdom service in our congregations sat at the feet of competent leaders who sent them back to work with renewed ability and zeal. But the advance guard who prepared the way for this training camp had to make bricks without straw—in modern language, build without money.

The camp committees still face this dilemma, and they will face it until the Churches of Eastern Synod generally join the ranks of those who have sensed the importance of our infant institution at Camp Mensch Mill. The finance committee has recently challenged pastors and superintendents for contributions. A very suggestive outline of suitable ways of raising funds for the purpose was sent out. Won't the Churches respond promptly and keep the campfires burning? Burning fires at the camp mean fires burning in the local Churches. For the campers are learning to "carry the fire."

—A. N. Sayres.

April Fool at Old Fort Mackinac

By Frances Margaret Fox

(True Story)

When "Grandpa Marshall" was a little boy, over seventy-five years ago, he lived at Old Fort Mackinac, on the beautiful island in the Strait of Mackinac. His father was an Army officer stationed at the fort. This father was a severe gentleman. George was the little boy's name.

Now this boy George was full of fun and mischief, but he was no worse than the ten or a dozen boys at the fort with whom he played. Indeed, in many ways he was a model of good behavior for his own playmates and for the boys of the village below the fort.

When young George's father called his son from the playground, George always answered, "Yes, sir, I am coming!" Never, never did he say, "I'll be there in a minute!" He knew better.

But he and the other boys of the fort played tricks on their schoolmaster, and never missed a chance to get into mischief if there seemed to be a clear way out of trouble afterward. So it happened that never, until a certain first day of April, did George venture to have any fun at his father's expense. But on that long-ago April day, he thought of something that seemed worth trying.

For days his father had been working on reports to be sent to Washington. Twice every year there were times when these

reports were sure to be delayed. In the early winter storms when the ice was forming and the winds were furious, the Island was entirely cut off from the mainland. Of course, there was then no telegraph nor radio, and there were no telephones in those days. After the ice became a solid bridge across the Strait, dog sleds carried the mails to and from the Island.

Another time when for days there could be no communication with the mainland was in the early spring, when the ice was breaking up.

Now it happened in that particular year when little George Marshall ventured to play a trick on his father that the ice went out of the Straits early in the season. So, by the end of March, all who lived at the Island were watching every day and every hour for the welcome sight of the first ship. For years at Mackinac Island, all the villagers used to go to the beach for a mere glimpse of the first sail, whether the ship visited their harbor or not. In those days the first sail was always a thrilling picture.

So, on this first day of April, George offered his own father to his company of boys as an April Fool.

They laughed and shouted and gave Indian war-whoops when he explained his idea. He said that his father had been working for days on his latest reports to be sent to Washington at the first opportunity after the opening of navigation. He further explained that at his house no one ever dared go into the room where his father was working at reports.

Therefore he suggested that all of them should go outside his father's window and run past it calling, "A sail! sail!"

"And if Father does run out to see the sail—and I know he will, because everybody always does—we'll all call out together, 'April Fool, April Fool!'"

"Then you'll catch it!" laughingly exclaimed one of the big boys who knew that George's father was a severe gentleman. He also knew that the severe gentleman called all the boys at the fort "Young Imps!"

"Oh, of course I wouldn't dare do it alone," George admitted. "But if we all go together and shout, 'A sail! A sail!' he won't know who is to blame, and by dinnertime he will be all over it, and it will be safe for me to go into the house. Of course I can look innocent."

Again the boys laughed and shouted and gave war-whoops. Not long after that, about fifteen of them, counting George, crowded together, and ran by the severe gentleman's window at the fort, calling aloud, "A sail! A sail! A sail!"

Sure enough, the officer left his work at such welcome news, and rushed from the house.

"Where, boys, where?" he called, as he followed them across the parade ground and through the gate of the fort.

By that time the boys were fairly tumbling down the long hill path, but, believing themselves beyond reach, they shouted over their shoulders: "April Fool! April Fool!"

Little George Marshall's father carried a cane. Wherever he went, even to Church, the cane went, too. He had it with him that minute. That Army officer was not only a severe gentleman, but he was a swift runner, with long arms, and he was sudden in action. He didn't call little George to come to him, or this story might have been sadder. Stepping high, and as if he were wearing seven-league boots, he went after little George. When he overtook him, he made his cane sing through the air. Indeed he paddled his son, but he caught him on the fly, and never once commanded him to stand still.

The boys fled, and little George, calling out, "Ow, ow—ow!" danced after them. Of course, if his father had once said, "George, you come here to me," there might have been no more laughing times

THE PASTOR SAYS

By John Andrew Holmes

War in a just cause is the unleashing of devils to defend the throne of God.

for one boy that morning.

Instead, the officer soon stopped running after the retreating army. Waving his cane in the air, he called after his departing son, "You, sir, you are the April Fool!"

Had the boys looked back they might have seen an amused smile on the face of the severe gentleman. But they dared not look back.

At last, beyond the sight of the fort, the boys stopped running and offered mock sympathy to their leader.

"Did he hurt you much?" they inquired.

"No," was the answer. "But I was afraid he would, and that was why I yelled 'Ow,' so often."

Then all the boys laughed and shouted, "April Fool, April Fool!"

George Marshall not only laughed with his friends, but, as long as he lived, he enjoyed telling the story of the day he dared try an April Fool joke on a highly respected Army officer at Old Fort Mackinac.

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FREE PRESCRIPTION

Customer—"So you've got rid of that pretty assistant you had?"

Druggist—"Yes, all my gentlemen customers kept saying that a smile from her was as good as a tonic!"

—The Humorist (London).

MOONLIGHT ON THE MOAT

Heir—"Do you like romantic old ruins?"

Heiress—"If they'd only stop asking to marry me!"—Malteaser.

WELL-KNOWN RACKET

Edna—"No, Clarence, I won't marry you but I'll be a sister to you."

Clarence—"Not on your life, you won't. I can't afford it. I already have one sister who swipes my collars, socks, ties, chewing gum, and slicker!"—Pathfinder.

A BOY'S PRAYER

I pray, whatever wrong I do,
I'll never say what is not true;
Be willing at my task each day,
And always honest in my play.

Make me unselfish with my joys,
And generous to the other boys;
And kind and helpful to the old,
And prompt to do what I am told.

Bless every one I love, and teach
Me how to help and comfort each;
Give me the strength right living brings,
And make me good in little things.

—Selected.

The Family Altar

By the Rev. John C. Gekeler

HELP FOR THE WEEK APRIL 7-13

Practical Thought: "Suffer the little children, and forbid them not, to come un-

PEN PRICKS

By John Andrew Holmes

Seen recently on a Church bulletin board:

One Hour Service
"Why Should Men Suffer?"

to Me: for to such belongeth the kingdom of heaven."

Memory Hymn: "The Strife Is O'er."

Monday—The Childlike Spirit.

Matthew 18:1-8.

How sweet is the unspoiled child! How open and generous, how carefree, how teachable and free from prejudice! Of such are the citizens of God's kingdom. It belongs to the child spirit to trust. Part of the aim of Jesus' work was to get men to trust their Father. A little 4 year-old came into the house with tear-stained eyes, "I've been kind to Cousin Jack; I worked dreffly hard for him, and he never said 'thank you' to me." But at night as he was being tucked into bed, he confided to his aunt: "Auntie, this morning I was sorry that I pulled weeds for Cousin Jack, but now I'm not sorry." "How's that; has Jack thanked you?" "No, he hasn't; but inside me I have a good feeling. It always comes when I've been kind to some one, and do you know, I've found out what it is." "What is it, darling?" Throwing his arms around her neck, he whispered: "It is God's thank you!" To such belongeth the kingdom!

Prayer: Dear Father, may no bitter experience kill within us the childlike spirit. Help us to be trustful toward Thee, and generous toward our neighbors. May Thy Kingdom come. Amen.

Tuesday—God's Care for Children.

Matthew 18:7-14.

Sheep were a common form of possession and prized wealth in the land of Jesus. Moreover a warm attachment existed on the part of the owner for his sheep. To recover a lost one great exertion would be made. So, God takes delight in children, both physically and spiritually. A guest in a western home was disturbed late one night by movements in the home. A storm raged. In the morning the host spoke of the storm and told of his going out into the night to bring in the sheep and lambs. With a glow of satisfaction, he said, "I brought them all in." In heaven there is joy over the return to the Father's home of one sinner.

Prayer:

"Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ, our triumphant King,
We come Thy name to sing;
Hither our children bring,
To shout Thy praise."

Wednesday—Christ Blessing Little Children. Mark 10:13-16.

Spurgeon tells of a Scotch nobleman who had an extensive estate which was left in charge of a trusted servant, whose delight it was to make the garden a paradise of flowers. One morning the servant rose with great expectation to see his favorite plants and flowers with increased beauty. To his great surprise he found one of the choicest beauties torn from its stem. In grief and anger he demanded of all who had so wrecked his hopes. Finally one remarked that he had seen his laird walking in the garden that morning, and he had plucked the bloom. Then, truly, the gardener had no cause for grief. He felt it was well the master had been pleased to take his own; and went away smiling because his master had taken delight in the flowers. So our Lord loves and at times gathers those we have trained for Him.

Prayer:

"Ever be Thou our Guide,
Our Shepherd and our Pride,
Our Staff and Song;
Jesus, Thou Christ of God,
By Thy perennial word,
Lead us where Thou hast trod;
Make our faith strong."

Thursday—God Calls a Child.
I Sam. 3:1-14.

The relationship of Eli, the aged priest, and Samuel, the little child, must have been nearly ideal. The scene before us is marked by an absence of all petulance. The child was prompt to respond to what he thought was the old man's voice. The old man was patient with the child's call. Love was the basis of it. Samuel was early given little tasks about the tabernacle, and so trained in the service of God. In the Church there are many things which may be given to children under the supervision of older persons. The Mission Bands and Junior Societies afford valuable training in righteousness. Bryan spoke out of a large experience when he said, "It is not uncommon for grown people to excuse the sins of youth with the remark that 'the young must sow their wild oats.' Samuel's life is a conclusive answer to this false philosophy. Nothing but religion can give on strength to resist the temptations that make the days of youth the critical days in life. Happy the child who early hears the call of the Father, and, hearing, obeys."

Prayer: Dear Father, bless the children of our homes and Churches. Grant us who are older so to live that they may find an example of holy living. Give us wisdom so to teach that they may know the Father's voice when He speaks. Amen.

Friday—Jesus Dedicated to God.
Luke 2:22-32.

In memory of the passover when the first-born of every unprotected home was slain in Egypt, each first born son was consecrated to God's service. Later when

the tribe of Levi was selected for this particular service, the first-born were consecrated to God, and then redeemed to the family on payment of a gift. Like the devout Jews they were, Joseph and Mary took the young Child to the Temple and presented Him to God. Shall we not recognize our children as God's gift to us in trust for Him? We shall best care for the child when we think of him thus, and seek the Father's guidance. A child is too precious a jewel to be careless about. He is too impressionable to give any but the best of influence.

Prayer:

"Father, lead me day by day,
Ever in Thine own sweet way;
Teach me to be pure and true,
Show me what I ought to do."

Saturday—The Model Child.

Luke 2:41-52.

A model is a guide, a pattern. We often speak sneeringly of "the model child." Too often it is only a blind love that calls the child a model, who seldom is the pattern worth copying. Such models only mock us. But Jesus is not such. While we know little of His childhood, there is enough known to give us confidence in following Him. He was eager to know the truth and quick to obey. In this model Child there is nothing unnatural to make Him repellent. On the contrary, all the charm we desire for our own children, and which they, as they become acquainted with Him, will desire for themselves.

Prayer:

"Show me, my Saviour,
How I can grow like Thee;
Make me Thy child to be,
Taught from above:

Help me Thy smile to win;
Keep me safe folded in,
Lest I should rove in sin,
Far from Thy love."

Sunday—The Pure in Heart.
Psalm 24:1-6.

The God of nature is almighty. The God of Scripture is both almighty and beautiful. The God of Jesus is all love. And they are the same. Who shall be counted worthy to enter into fellowship with Him? Jesus who knew Him best said, "The pure in heart shall see God. And only He can remove the stain of sin from the heart and keep it pure. Sir Galahad in Tennyson's Idylls of the King says:

"My strength is as the strength of ten,
Because my heart is pure."

Prayer:

"One thing I of the Lord desire,
For all my path hath miry been,
Be it by water or by fire,
O make me clean.

Yea, only as this heart is clean,
May larger visions yet be mine,
For mirrored in its depths are seen
The things divine.

Refrain

So wash me, Thou without, within,
Or purge with fire, if that must be,
No matter, how, if only sin.
Die out in me."

The invention of the harp was due to an accident, we read. On the other hand, the inventor of the bagpipes was a Highland cottager who got the idea through stepping on a cat.—Punch.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Palm Sunday, April 18, 1930

The Child and the Kingdom

Matthew 18:1-6, 12-14; 19:13-15

Golden Text: Suffer the little children, and forbid them not, to come unto Me: for to such belongeth the kingdom of heaven. Matthew 19:14.

Lesson Outline: 1. Jesus and the Child. 2. The Home and the Child. 3. The World and the Child.

This is our lesson for Palm Sunday. We recall that only the children welcomed Jesus when He made His entry into Jerusalem, seeking the homage of its heart. But the city spurned its gracious king. So far as we know, not a single citizen welcomed the Master, and at night He returned to Bethany, to the shelter of a friendly home. His "triumphant entry" had been a tragic failure, a foregleam of Calvary. The only bright spot in the dark picture is formed by the children in the Temple who cried hosannas to the Son of David. But we read that the chief priests and scribes "were moved with indignation" by this spontaneous tribute to the children (Matthew 2:15, 16).

Let us note that precisely the same words are applied to Jesus in Mark's version of one of the episodes of our lesson (Mark 10:13-16). He, too, "was moved with indignation"; not against the children, but against those who sought to prevent them from coming close to Him. Very rarely does the gospel narrative suggest that Jesus was angry, but this is one of those few occasions. His heart was stirred to its depth in mingled pain and anger

by the utter blindness and folly of men—even His disciples—in their attitude toward children.

It appears, then, that the relation of children to Jesus is of a vital nature. It touches the very foundations of the Kingdom of God. For opposite reasons, it moved both Himself and His enemies "with indignation." Certainly nothing will so effectively retard the coming of the Kingdom as the withholding of its full privileges from the children. And nothing will more surely speed its coming than to lead the children to Christ. Like our Lord, we ought to be moved with indignation by all that checks and mars the spiritual development of the young, whether it be in the Church, the home, or the social order, and His words and example should inspire us to a more intelligent and devoted service in their behalf.

I. Jesus and the Child. The first incident of our lesson is the unseemly strife of the disciples about greatness (18:1-14). It belongs to Jesus' last days in Capernaum, whither He had gone after His transfiguration. On the way some of the disciples fell into a dispute about their position in the Kingdom. Perhaps it was precipitated by the apparent favor which the Master had repeatedly shown to three of their number.

When Jesus learned about their contention He gave them a beautiful object-lesson on true greatness. He settled their dispute by setting a child among them, as a pattern of the greatest in the Kingdom of heaven. His estimate of childhood, His solemn warnings against stumbling blocks, and His tender allusion to the precious value of "these little ones" to the Father

in heaven glow with a meaning that men have never yet fully fathomed.

There was nothing novel in the contention of the disciples. Their question, Who is greatest? is as old as our race. It voices the selfish ambitions and aspirations of the human heart. We may hear it today in every sphere of life. We may hear it in the depth of our own heart. And it is always a contentious question. It is fought out, rather than thought out. It is the source of rivalry and enmity and strife.

But Jesus' answer to their question was new. He presented a child to the astonished disciples as a model of true greatness. Men measured greatness by riches, wisdom, and strength. They envied and emulated the millionaires, the philosophers, and the conquerors. But the children were poor, ignorant, and weak. They were morsels of nothingness, not models of greatness. And the disciples shared these false ideals. In their strife about greatness, they, too, were thinking of worldly honors. They aspired after places of prominence and power in the Kingdom founded by Jesus. His answer was a rebuke to their false and foolish ambition.

And the answer of Jesus is as eternally true as it was, then, new. Children are the greatest because a child represents the true type of discipleship. "To such belongeth the kingdom of God." The very essence of a childlike spirit is found in the warmth of children's love, the sincerity of their trust, and the unquestioning loyalty of their devotion. A cynical, skeptical, calculating child would be a monstrosity. And these fundamental characteristics of normal childhood are also the marks of true Christian manhood. Only in the spirit of a little child can men find and enter the Kingdom. The forces that save us are generated in the heart, not in the head, and they are most potent in children. It is the child-hearted who seek and find their Father in heaven.

The second incident of our lesson has a somewhat different setting (19:13-15).

Jesus is in Perea, and mothers bring their children to Him, that He should bless them. But the disciples interfered, showing again how very imperfectly they understood Him. They stopped and rebuked the eager mothers, thinking, doubtless, that the Master had far more important work to do than blessing little children. Evidently His estimate of the importance of the occasion differed totally from theirs. Their dullness moved Him with indignation. He welcomed the children and blessed them "fervently," both for their own sakes and as a type of those to whom belongs the Kingdom of heaven.

In these two significant episodes, then, we have the Master's estimate of children. He loves them and He wants them in His fellowship. His Kingdom belongs to them, and to all of a larger growth who have conserved or regained the childlike spirit. Therefore His solemn warning, "Suffer the little children, and forbid them not, to come unto Me."

And in this estimate of Jesus the Church must find the keynote of its attitude toward childhood and youth, and the inspiration of its endeavor for their spiritual nurture. And it is high time for the Church to take its cure from Jesus, rather than from some theologian who affirms that these little ones are totally depraved creatures who must, first of all, be "soundly converted." Too long and too often, like the dull and blundering disciples, we have obstructed the way of our children to Jesus with man-made barricades. Far too much we have neglected those whom Jesus set into the midst of His striving disciples. We, too, have been disputing about many things, neglecting some of the things that are truly greatest. We have given by far the greater part of our time and strength to the adults in the Church and in the world to those whose life is fixed. We have neglected those whose lives are still fluid, and whose soul turns as simply and naturally to God as the flower turns toward the sun. The world will never be Christian till we take Christ's word about the children more seriously, and follow it more earnestly in our methods.

II. The Home and the Child. But that requires the co-operation of the home. So far as the children are concerned, the Church can accomplish very little without the intelligent support of the parents. In our lesson the mothers brought their children to Jesus that He might bless them.

The Gentile world in Jesus' day had small regard for children. It possessed much that was admirable in literature and art, but one looks in vain for an appreciation of childhood in their writings. Even infanticide was counted no crime. The Jews were far in advance of the Gentiles in their attitude toward the children. Infanticide was abhorrent to them, and they were the pioneers in the religious teaching and training of the young. Jesus Himself grew up in the bosom of such a God-fearing Jewish family. There He grew in wisdom and stature and favor with God and man.

But there has never been a time when the relation of parents to children, and the responsibility of the home for their character has been as clearly recognized as it is today. Modern science, especially psychology, has given new sanctions and support to the teaching and example of Jesus. Life is given its shape and bent in childhood. The earliest years are by far the most important in determining the dominant forces that shape the character of the man that is to be. And those plastic years, from the cradle to the beginning of school, belong mainly to the home. Nobody else will ever have the opportunity of the parents to bring their children to the Master for the supreme blessing of life. Others can help. They may, in some measure, atone for parental neglect or domestic folly. But it is to parents God has given the first opportunity and the greatest responsibility for nurturing their children

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in the Lord. The very nature of the child works with every parent who would lead it into fellowship with Jesus and into faith in God.

Hence Christian parents may well ponder our Golden Text. Does their home suffer little children to come to Jesus, or does it forbid them? Not, of course, in terms

of verbal commandments or prohibitions. Few parents there are who do not urge their children to go to Church and to attend Sunday School. Fewer still who forbid or restrain them. But our question is far more searching. It concerns the life and spirit of the home in all its activities and expressions. That is the soil where the young soul grows toward maturity. Thence comes its ideas and ideals, its habits and sentiments. If that soil is impregnated with the Spirit of Christ, that growing soul will bear the fruit of the Spirit. Not in a moment, as if by magic, but gradually and progressively; from bud and blossom to flower and fruit.

III. The World and the Child. Even as we measure and determine the quality of a family by its loving care for the children, so, likewise, we must measure the worth of a community, or even the value of a nation. What makes a nation truly great, or a city? We know the answer of politicians and bankers, of business and industry. We also know Jesus' answer. Who is right?

There is, perhaps, no sphere of life where the ever-growing influence of Jesus manifests itself more clearly than in all that pertains to the welfare of childhood and youth. We see it in our public school system, and in the numerous and widespread agencies for the character-building of boys and girls. We see it in the playground movement, and in legislation that prevents the commercial exploitation of children in mills and mines and stores. Thus, in many ways, men are today translating into constructive and creative terms the Master's divine estimate of the greatness of little children.

But let us not be blind to the fact that ours is still a hard and bitter world for these little ones. They still suffer grievous wrongs from human ignorance and indifference. They are still the innocent and defenseless victims of greed and lust. And the parable of the Lost Coin applies with peculiar urgency to the modern situation. That coin was lost through no fault of its own. No coin ever is. The owner of it is careless. There is a neglected hole in his pocket. The corners of his house are dark and dirty. To prevent the loss of a coin, its owner must keep his clothes mended, and he must use the light and the broom. While being interpreted means that it is not enough for us, who care for the spiritual nurture of children, to make our hearts and homes Christian. We must take an intelligent interest in our community. We must see to it that this larger house in which we dwell is set, and kept, in order. We must oppose and seek to destroy all that is a stumbling-block to the children, and we must aid and support all the forces that work for their physical and spiritual welfare.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

April 13—Why Everybody Needs Christ.

John 14:1-11.

The deepest and direct need of the human soul is Christ. Sometimes this need is clearly felt, at other times it is but dimly discerned. Thousands of people the world around sing with sincerity of purpose and yearning of soul the familiar words, "I Need Thee Every Hour," but there are multitudes who declare that they have no need for Christ. Of course, they may not be fully conscious of their real needs, but the basic difficulty in their lives lies in the fact that they do not possess the right sense of values in life. They do not seem to know what the supreme good in life really is. For them the highest good lies in goods, in things, in money, in material possessions. But the most valuable things in life are not things at all. The world can never supply these higher things but without them our lives are actually impoverished. "One thing is need-

ful," said Jesus. "Mary hath chosen the good part that cannot be taken from her." That "good part" was the best that Christ Himself has to offer.

There may be some people who do not want Christ. They would find Him a burden instead of a blessing; they would be hindered and handicapped by Him; He would be to them fetters rather than freedom, a load instead of a lift. But even if such do not want Him they may still need Him.

1. Everybody needs a Savior. Deep down in the human heart we feel the sense of sin and therefore the need of a Savior. We cannot save ourselves. No amount of education, no form of philosophy or scientific invention "can give the guilty conscience peace." Christ alone can save. "Behold the Lamb of God that taketh away the sin of the world." This need of a Savior is a far deeper thing in the soul than some folks are ready to admit. There are many people who find "an aching void" in their lives. They feel the pressure upon their hearts. They try one thing after another only to be disappointed. What they really need is a Savior who is Christ, the Lord, one who not only takes their sins away, but puts a new nature within them.

2. Everybody needs a Lord. We must have one who is our master. We need some one to govern and to guide us in life. We are not sufficient in ourselves. We need some one who sets up a standard in life for us and who gives us the inspiration to live up to it. There are many people who are willing to accept Christ as Savior who hesitate to take Him as Lord and Master over their lives. They feel they might surrender their freedom. But true liberty always and only comes through obedience. We cannot do as we please unless we please to do what is right. We must have a Master whose commands we should obey.

3. Everybody needs an Ideal. We all have our ideals in life. These may be a boy or girl in school, a teacher or pastor, but we consciously or unconsciously conform to that ideal. Now Jesus is the highest ideal in life. He is "the way, the truth and the life." We need to walk in His way, know His truth, and catch the inspiration of His life. A man seldom ever rises above his ideal. How important, therefore, that we should set the highest ideal before us.

4. Everybody needs Strength. By this we mean not mere physical strength, but strength of mind and soul. We are weak and do easily err. We are prone to temptation and we sink under trials and tribulations. We need strong hands to lift us up and a strong heart to love us. What shall we do in the great crises of life? What shall we do when the bottom drops out of our business, when everything goes wrong, when friends forsake us and when sorrows like sea-billows roll? Everybody needs help—and Jesus is a very present help in time of trouble.

"In sorrow He is my comfort,
In joy He is my stay.
He tells me every care on Him to roll;
He is the fairest of ten thousand to my soul."

He does not always help by removing the burden but He imparts strength to carry the same.

5. Everybody needs a Fuller Life. How empty and meaningless many of our lives are! They seem to have no inspiration, no overflow, no joy to them. Jesus completes our lives. "Ye are complete in Him." He gives us abundant life. He makes our lives radiant, happy, full of sunshine and blessing, and enriches us in all good things. We "are enriched in Him."

"Yea, all I need in Him I find."

He not only makes this life worth living but He has gone to prepare a place for us beyond this present life. So He fills our lives in time and in eternity and supplies all our needs both now and hereafter.

"We need Thee, Saviour, when dear eyes are closing,
When on the cheek the shadow lieth strong,
When the soft lines are set in that repose,
That never mother cradled with a song.
Then most we need the gentle human feeling,
That throbs with all our sorrows and our fears,
And that great love divine its light revealing,
In short bright flashes through a mist of tears.

Then most we need the voice that while it weepeth
Yet hath a solemn undertone that saith:

"Weep not; thy darling is not dead, but sleepeth;
Only believe, for I have conquered death."

Then most we need the thoughts of resurrection,
Not the life here, 'mid pain and sin and woe,
But ever in the fullness of perfection
To walk with Him in robes as white as snow."

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market Street, Bangor, Pa.

Chicago Musical College Honors
Miss Hansen

A signal honor recently was accorded Miss Kate I. Hansen, head of the Music Department of Miyagi College, Sendai, Japan, when the Chicago Musical College conferred on her the degree of Doctor of Music, Honoris Causa. It will be recalled that Miss Hansen spent her last furlough in special study at Chicago Musical College. To share with every woman who loves Miyagi College, we take the liberty of quoting from the letter which accompanied the announcement to Miss Hansen: "In recognition of your broad musicianship, of your general cultural background, of your musical experience, and especially because of the great contribution you are making to the musical education in Japan, the Chicago Musical College has voted to award the degree of Doctor of Music." We rejoice with Miss Hansen in her deserved honors. We hope many friends will write Miss Hansen of their joy and satisfaction in the recognition bestowed upon her.

Centenary of Mormonism

April 6 will usher in the centenary celebration of the Mormon Church. Plans have been made for a year of publicity and propaganda. To bring as information some facts of present day Mormonism, a number of pamphlets have recently been published. "Is Mormonism Changing?", published by the Council of Women and the Home Missions Council—a pamphlet written by the Rev. W. M. Paden, D.D., "What Is the Outlook in the Mormon Area?", by Andrew J. Montgomery; "Questions and Answers on Mormonism," by Paden. The latter is especially helpful; price five cents, Board of National Missions Presbyterian Church, 156 Fifth Ave., New York City. "The Mormon Way," by Claton S. Rice, has just come from the press. The work is a description of Mormonism rather than a definition or evaluation of it. A brochure of 90 pages, unique in content and manner of presentation. We do not know price. Inquire Board of National Missions Presbyterian Church. Some time ago copies of the pamphlet "Is Mor-

monism Changing?" were sent to Classical presidents with the request that a copy be sent to each local president.

A card from Mrs. J. G. Rupp, president of the W. M. S. of Lehigh Classis, says: "I sent the pamphlet on 'Mormonism' to the president of each local society and I believe the pamphlet was appreciated."

Our president, Mrs. Anewalt, has been able to accept invitations for addresses at three Classical societies, Tohickon, April 5; Gettysburg, April 22; Zion, April 29.

The W. M. S. of Dublin Church, Tohickon Classis, enjoyed a very fine program Sunday evening, March 9; address by Mrs. L. L. Anewalt. The special offering was given to the Missionary Home.

World Day of Prayer messages are reaching us. From York County we have the following: Dallastown observed its first United Day of Prayer with an attendance of 48. Mrs. Fred Lentz gave the address. Mrs. Henry I. Stahr made the address at Spring Grove. At Adamstown the service was held in St. Paul's Reformed and Lutheran Church. The program was arranged by Mrs. L. H. Trostle, president of the W. M. S. of the Reformed congregation, and Mrs. E. W. Erb of the Evangelical Congregational Church. All the Churches of Adamstown united in this the first observance of the World Day of Prayer.

Friends of Mrs. Persis Schramm Randolph will be interested to know that she has changed her residence from Baghdad to Bucharest, Roumania, her husband having been appointed United States Consul to that city. Mrs. Randolph had spent the past year in the United States. With her husband and baby daughter she left on March 12 for her new home.

The first 25 people who will send 10c to the Woman's Missionary Society, No. 416 Schaff Building, 1505 Race St., Phila., Pa., will be sent the 6 posters for use with the book "From Jerusalem to Jerusalem."

The 42nd annual meeting of the W. M. S. of Wyoming Classis will be held in Zwingli Church, Berwick, Pa., April 2-3. All credentials should be sent to Mrs. N. T. Englehart, Bloomsburg, Pa. The names of those who wish entertainment must be sent to Mrs. Leopold Holland, 701 Butter-nut St., Berwick, Pa.

News of Bethel Community Center

On Friday evening, March 7, at the Bethel Reformed Community Center we observed the "World Day of Prayer." Mrs. MacAllister gave a splendid talk on prayer, illustrated by 20 pictures of Christ in Gethsemane. At the close of the service we asked if there were any present who wanted us to pray for them that they might live better lives and about 40 raised their hands. Will you pray for them?

Some one has asked if anyone is ever converted at the Center. May I say here that we could report about 50 a month if we just counted the ones who accept the Lord verbally, but we do not do that. We wait and watch their lives to see if they really try to live the Christ-life daily. There are so many so-called Christians who are very saintly on the Lord's Day, but are very different during the week.

One of our mothers who found the Lord at the Center, passed away to be with Him whom she loved and served. As she was nearing the other side she sang, "Jesus Lover of My Soul" and fell asleep. How happy we were that we had had the privilege of pointing her to the Lamb of God some time ago and know that she is "with Him which is far better."

The community around the Center is "white and ready to harvest." Many souls are being saved. During February 3,383

attended our services and classes. Our building is much too small to accommodate those who do come. Many boys and girls are turned away because of lack of room. Come and visit the work and be convinced that the Lord is working in Bethel.

—P. L. MacAllister,
Acting Supervisor.

THE NEXT STEP FOR REFORMED CHURCH INSTITUTIONS FOR CHILDREN

(Continued from page 2)

. . . As long as your Church continues to operate institutions for children, it should rely even more than it has upon the superintendents for good judgment in such matters, but it is dangerous to rely so exclusively upon recommendations from clergymen, neighbors or relatives. This is no reflection upon the intelligence of the clergy. . . . Our most capable juvenile court judges, whose work constantly involves such social diagnosis, are unwilling to make definite plans for the future of a child without the aid of a family history such as can be secured only by the skilled worker who has time for the necessary investigations. When interviewed by such a worker, the clergyman will become an extremely valuable source of information as well as a powerful and intelligent ally in the arrangement of measures for the prevention of treatment of dependency. . . .

There are different plans whereby your five Reformed Church institutions for dependent children may secure the services of workers who are trained in the difficult art of helping people out of trouble. Of the following three plans, which were suggested in the survey of your institutions, the third seems most economical and is the plan which with a limited number of workers would provide a maximum amount of preventive service to families threatened with dependency.

The first plan suggests that each institution may secure its own case worker.

The second plan consists of the suggestion that two or more institutions may cooperatively employ one case worker. . . . The third and most reasonable plan is for a bureau operating as a part of the Social Service Commission of the Reformed Church: (1) to provide social service for those children and families for whom the Church, through its institutions, has already accepted responsibilities, and (2) hereafter to give service to all who apply to the institutions for care and to serve and advise pastors of local Churches in helping individuals or families in need of social service. The field staff of this bureau should be professionally qualified to do intensive social case work. In addition to an intimate acquaintance with the various institutions operated by the Reformed Church, each worker should develop a working knowledge of the social service agencies of the territory to which she would be assigned. . . . Service developed by a social service bureau of the Reformed Church could secure splendid results in getting at cases of distress before they are beyond the point where preventive work may be done.

In organizing such a central service, it should be clearly understood that this would not necessitate any change in present Synodical or Classical control of the institutions or the surrender of the right of the institutions to decide finally upon all admissions and discharges of children. After investigating applications for admission to these institutions, the staff of the social service bureau should submit only the information secured and only when requested accompany this information with recommendations for the individuals concerned.

A central social service bureau could provide suitable co-operation with the organizations of the various states which ad-

minister mothers' aid and with child-placing agencies, family welfare societies, juvenile courts and other organizations.

With such service available the clergy of your Church can proceed very differently than heretofore in helping those whose homes are threatened with destruction. Instead of waiting until the damage is done and the child clearly in need of some substitute home such as the Church orphanage, the local minister may call in a representative of the central service bureau at the appearance of the first sign of serious trouble within one of his families. Such practice will prevent the breakdown of some homes and will allow more constructive planning for the members of those families which are broken by death, insanity, immorality or other causes.

Of course, it will cost something to secure this service, whatever plan may be selected. But the price will be small compared to amounts which your institutions have invested in the past in brick buildings, food and salaries for the care of children, some of whom had no need for institutional care but had great need for a skilled and sympathetic advocate to assist them to find homes among their relatives or to keep their own homes from breaking down. Although I am not a member of the Reformed Church I know enough of the clergy and laity to give me great respect for the courage and common sense which guide them in their actions. I believe these qualities are sufficient, since the need has been clearly outlined, to secure an early provision of these diagnostic facilities.

THE MISSION HOUSE

Mrs. Joseph Bauer, wife of our professor of philosophy, was the soloist at the concert given by the Sheboygan Symphony Orchestra on Mar. 6. She sang "The Seasons" by Haydn, and other musical offerings in a highly acceptable manner. It is an honor to the Mission House to have one of the women of our own families prove to have such artistic talent.

Whenever time permits, the president attends the classes of our professors. One observation made is this, that in every class the Christian point of view is presented and every part of the curriculum builds a portion of that life and thought, which a Christian institution should produce.

Our professors are available for special services during Lent or Holy Week. Several engagements have already been made. The students of the Senior Class, Seminary, too will be glad to serve. These contacts with the Churches are welcomed and helpful.

Our Mission House graduates in the Post Graduate department of the University of Wisconsin at Madison are doing splendidly. This is an encouragement to our faculty and a challenge to our young people to attend this institution, which can fit them for extended work elsewhere. The Mission House is not only an institution, but a real school.

There is probably no man who is better acquainted with birds and bird life of Wisconsin than our Nestor, Prof. Dr. F. Grether, LL.D. We are anxious for spring to come around, if only for this reason, that Prof. Grether again begins teaching his classes in ornithology. He starts the whole school singing and seeking.

Dr. E. Herbruck, who has served at Tiffin and Dayton Seminaries in the capacity of professor for over 20 years, has a warm heart for the Mission House also, and proves that our institutional love need not be restricted. These are days when we include all of our Church Schools in our thoughts and plans to help. Dr. Herbruck very kindly sent a check for \$10, to be given to a needy student. It will not be difficult to find the needy student, because, somehow, "These we have with us always." Thank you!

We must have more students in the College if our work is to go on. Will not our people trust us that we really can do collegiate work? The young people of our Reformed Homes and Churches, especially in the Midwest and the West, should give the Mission House first chance. Whilst our Seminary will be larger next year than ever, and probably our Academy, also, the classes in our College are shrinking, because quite a number of students are taking up other branches of service. The number of students for the ministry, whilst in the majority in this school, must be increased, if we are to have any successor-

ships in the pastorate. Send us a student! Better yet, "Young men, especially in the east, come to the Mission House next fall, Sept. 11, 1930, and give us a chance to help you in moulding your character, your scholarship, and in finding your destiny."

Who will honor us with a special gift at Easter time? We thank our friends for every kindly thought of us, and ask all to unite daily in the prayer: "God bless the Mission House and all that are in it."

Yours in Christian fellowship,

J. M. G. Darms, President.
Plymouth, Wis., March 8, 1930.

NEWS OF THE WEEK
Mrs. Henry W. Elson

The largest bank in the world, with resources in excess of \$2,800,000,000 was formed Mar. 18, when directors of the Chase National Bank, the Equitable Trust Company and the Interstate Trust Company of New York City voted to approve a consolidation of the three institutions. The combined bank will operate under the name and charter of the Chase National Bank.

The Senate adopted without a roll call the Smoot amendment, slightly modified, extending the present law to make district courts the final arbiters of obscenity in literature and art, and treasonable publications.

Grover Cleveland's 93rd birthday was celebrated Mar. 18 by a radio program broadcast by members of the Grover Cleveland Association.

The Earl of Balfour, a former Prime Minister of England, and a statesman of the Versailles peace conference and of the Washington conference, died Mar. 19 in London at the age of 82. His body was taken to Whittingehame, Scotland and there buried beside the graves of his mother and brother.

Two eclipses, a "central eclipse" of the sun and a "partial eclipse" of the moon, will be visible in the United States during April. The sun's eclipse on April 28 will be total through parts of California, Nevada, Oregon, Idaho and Montana.

Prof. John Dewey, dean of American philosophers, will retire from the faculty of Columbia University at the end of this academic year, after serving the University 25 years. He was 70 years old last October.

Three Ohioans died March 20 and 125 were suffering with a strange form of paralysis which doctors said came from drinking a Jamaica ginger concoction. There were 65 stricken near Cincinnati, 20 at Middletown and 40 at Mount Vernon. About 100 cases have been reported from Kentucky and several cases in South Carolina.

Dr. Frederick A. Cook, the former Arctic explorer recently released from Leavenworth Penitentiary, has accepted an offer to become physical director of the Boys' Brotherhood Republic and to direct the organization supper camp at Burlington, Wis. To the cheers of 900 boys, he was made a life member of the Republic, a distinction shared by but two persons before him: Mrs. Marshall Field and President Theodore Roosevelt.

Rear Admiral Walter L. McLean, retired, commander during the World War of the Fifth Naval District and also commandant of the Navy Base at Hampton Roads, died March 20 in his 75th year at the Navy Hospital, Annapolis.

John J. Parker, of Charlotte, N. C., Federal judge of the Fourth Circuit Court and a Republican, has been nominated by President Hoover to be associate justice of the Supreme Court of the United States

in place of Edward T. Sanford, of Tennessee, who died on March 8.

A census of the idle was taken last summer by the city of Cincinnati and as the result that city has furnished more work for the unemployed during the past winter than ever before during an unemployment crisis.

William Howard Taft, who died March 8, left an estate valued at about \$475,000, according to a petition filed by his widow in the District of Columbia Supreme Court.

Prof. Claude Halstead Van Tyne, historian and, since 1911, head of the history department of the University of Michigan, died at his home in Ann Arbor, Mich., March 21. He was 60 years old.

Edward L. Doheny, the 73-year-old oil operator, has been acquitted in the District of Columbia Supreme Court on the charge of bribing Albert B. Fall, Secretary of the Interior in the Harding Cabinet, with \$100,000 to influence the lease of the Elk Hills naval oil reserve to the Pan-American Petroleum and Transport Company, a Doheny corporation.

The Senate March 22 completed action on the rates in the Hawley-Smoot tariff bill, pending since September. The rates accepted represent the highest in history for farm products and high duties for sugar, cement, wool and many of the necessities of life. The Senate passed the bill March 24 by a vote of 53 to 31. Five insurgents and 26 Democrats were against the measure.

Expanding this year's Federal building program by \$92,000,000, in addition to \$40,000,000 construction already in progress, Secretary Mellon March 22 outlined further plans for stimulating national business and industrial activity and for the decrease of unemployment.

Denmark will celebrate April 2 the 125th anniversary of the birth of Hans Andersen, the fairy tale author. 70,000 Copenhagen children will participate.

Andrew Mellon, Secretary of the Treasury, celebrated his 75th birthday anniversary March 24. The day was spent in work. In the evening a private dinner party was given him by friends at Pittsburgh, Pa.

According to the revised estimates of the Treasury Department the March collection of income and corporation taxes would be about \$530,000,000.

Indicating that the national \$7,000,000,000 program of private and public improvement is already under way, the Federal Reserve Board has announced that contracts for construction of public works and utilities in February were "large in comparison with the corresponding month in other recent years."

Ten thousand citizens of Dunedin, N. Z., waved farewell to Admiral Byrd as the "City of New York" sailed March 23 for Tahiti on the homeward voyage with 50 members of his Antarctic expedition.

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American industrial corporations and banks representing many millions of dollars have joined in pushing the plans for an international airship service between the United States and Europe, according to a recent statement in New York by Dr. Hugo Eckener, commander of the Graf Zeppelin. Interested in the project are the United Aircraft and Transport Corporation, the Union Carbide Company, the Aluminum Company of America, the Goodyear Zeppelin Corporation of Akron, Ohio, and the National City Bank of New York.

George W. Wickersham, chairman of President Hoover's law enforcement commission, has advocated modification of the Jones law, imposing heavy penalties on Prohibition violators. The law was "contrary to sound legislative policy," he said.

Mrs. Taft, wife of the late Chief Justice with her sister, Miss Maria Herron, of Cincinnati, will sail for Italy on April 21, to remain for some time abroad.

Sir Ronald Lindsay presented his credentials and a special message of good-will from King George to President Hoover at the White House March 24. The new British Ambassador emphasized the desire of his government for close relations with the United States and expressed hope for the success of the London naval conference.

Mrs. Anna Parker Lowell, wife of President A. Lawrence Lowell, of Harvard University, died March 24 at her home in Cambridge, Mass. She was 73.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

An organization of the local Y. W. C. A., known as the "Pep Y Club," consisting of 18 young women gave an entertainment to the guests at the Home on Feb. 26.

The program consisted of vocal and instrumental music and recitations. We get a great deal of music at the Home by radio, but the ladies' chorus, by their personal presence and cheerfulness stood in decided contrast to radio music and furnished great delight to the guests.

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are usually not very demonstrative, in this instance they gave vigorous applause. The instrumental numbers were likewise appreciated.

Miss Dorothy L. Gibson, an old friend of the Home, is the Club's advisor.

A Few Letters to the Editor

(This communication from a devoted officer of one of our Philadelphia congregations touches on a question discussed editorially in this issue, under the title, "A Query and a Reply.")

Having just read a very timely editorial in Feb. 27th issue of the "Messenger," entitled "Our Calling," I was immediately led by the Holy Spirit to write these words. Two sentences stood out very clearly in the third paragraph as follows: "There does not seem reason for deep pessimism as to the future of Protestantism. Yet unquestionably we are not advancing in spiritual force as we might." The latter sentence seems only too true. What is the answer?

Too many things of the world are allowed to enter our Churches, thus causing spiritual blindness to the members. When the Christian people divert their efforts from money making at Church suppers and various types of entertainment for profit, to the glorious work of trying to win souls for the Master, then and only then will the Church be fully blessed by God.

If ever our Lord was indignant, it was upon the occasion of this very thing. Study the cleansing of the Temple. (Matt. 21: 12-17).

How is it when an oyster supper or some entertainment is announced and tickets sold, invariably 200 to 300 people will answer that call, but when the pastor calls for men and women to visit homes during an evangelistic campaign to tell the good news, he is "lucky" to have a dozen respond? Can the Church expect much advance spiritually under such conditions? No; a thousand times, no! Let's come to God's House for worship and instruction only, and then we will see some real service for Jesus Christ. It is a mighty nice thing to break bread with Christian

friends, but why not stick to a Fellowship Dinner now and then, where a real blessing results, because we talk Kingdom business?

Dear reader, wherever you are, believe me, when I say, there are a few Churches that have removed the things of the world from their midst, and are being used and blessed mightily of and by God in establishing His Kingdom here among men. "He that hath ears to hear, let him hear."

W. M. Z.

HOW WET IS "WRINGING WET"?

To the Editor of the
"Reformed Church Messenger":

The facts ought to be stated. It is being proclaimed from the housetops that Boston is wet, dripping wet, soaking wet, wringing wet. Just what does that mean?

Correspondence and conversation show that friends in other parts of the country have very strange ideas in regard to the situation at the Hub. They seem to think that Bacchus is mayor of the city. They seem to suppose that beer stands around in pools and whiskey in puddles. "Of course we shall not come to your tercentenary," a lady writes; "for my daughters and I have no taste for your debauchery and licentiousness." Public speakers list Boston, with New York and Baltimore, as the wettest of the wet.

It is not difficult to understand how such impressions have become widespread. It is the strategy of the rumsters to convince the public that Prohibition is absolutely unenforceable and that present conditions are intolerable. A sensationalist, employed to defame the cities of the country, wrote an article on "Bawdy Boston," which was circulated far and wide, and which he was absolutely unable to substantiate when brought to book. That is one illustration. For some reason the press of the city, with one notable exception, appears to have turned completely to the wet, displaying about the same spirit by which the "Outlook," of New York, astonishes its former readers. Politicians of the worst type, with their followers, are always busy with tongue and pen. It is no wonder that many people of right intentions are deceived and help to circulate the error.

As a matter of fact, while there undoubtedly is a great deal of drinking at present, it is little in comparison with what we had in the old days of the open saloon. I offer testimony:

Dr. Daniel L. Marsh, president of Boston University, says that in the days of the licensed traffic he saw more drunken men in a day than he now sees in a month. And, as an earnest student of the problem, he is particularly watchful.

Mr. W. J. McDonald, a prominent real estate dealer, says that the statement that conditions are worse now than before Prohibition is absolutely false; that formerly drunks were common every day and on nearly every corner, but now it is very unusual to see an intoxicated person. He speaks especially of improved conditions in hotels with which he is very familiar.

Miss Lillie Peck, of the South End House (the most prominent social settlement), authorizes me to say that she concurs in the judgment of the late Robert A. Wood, who was her chief, that drunkenness is apparently not much more than one-tenth of what it formerly was. She testifies that home conditions have improved unspeakably. Formerly she saw intoxicated women every day, but now, though walking all through the south end she does not see more than two a year.

All this confirms me in my impressions, based on my own observation and experience. Before Prohibition the sights, sounds and smells due to drunkenness were everywhere disgusting. On the streets, on the common, on the trolley cars, silly, sick, staggering men were constantly in evidence. Now we are nearly free from their

intrusion. Our walks were filthy with alcoholic vomit. It is no longer necessary to watch our steps. Nights were made hideous with profanity and ribald singing. We now sleep in peace. The odor of liquor to be drunk or already drunk had everywhere to be endured. Noses are no longer pinched.

No one is foolish enough to say that the evil is entirely banished. Those who are determined to get booze are able to buy it—such as it is. There are speakeasies. But let it not be forgotten that there were speakeasies before, and in addition, there were licensed saloons, luring every passer with bright lights, glittering furniture, enticing advertisements and amusing shows.

I think that Robert A. Wood was right in his estimate. If it is true that Boston is one of the wettest cities in the country, the others must be pretty dry and Prohibition, generally speaking, must be a glorious success.

—Ezra Forthright.

A LETTER FROM FLORIDA

St. Petersburg on Sunday

There is not much difference between Sundays and other days so far as the large crowds are concerned. The number of visitors, now at the height of the season, is very large. The registrations at the Chamber of Commerce have passed the 42,000 mark and still every day there are numbers arriving—two, three and four hundred in a single day.

If only one out of every three register and there are 42,000, the number of tourists would be 126,000, and that is about the present number on a careful estimate. On weekdays one finds these crowds on the broad sidewalks; walking or sitting and chatting on the green benches which line the streets in the center of the city; in the parks listening to the music as rendered by a most excellent band, in the afternoon and evening of every weekday and in the afternoon on Sunday; or at another park—Mirror Lake—playing shuffleboard, roque, lama-bowling and all kinds of card games.

But how do these large crowds pass their time on Sundays? That is what I wish to write about. St. Petersburg is famous for its many and fine Churches. In practically all of the Churches there are morning and evening services, and the attendance at these services is very remarkable for its size. There is for instance, the Congregational Church which has a seating capacity of 2,200. Both in the morning and evening, not only one Sunday but every Sunday, there is a capacity audience. If you expect to get a seat, either in the main room or the larger gallery, you must be there from a half to one hour ahead of the time for service. Last Sunday morning with my wife and a friend I went to this Church. We were there 45 minutes before the opening of the service. Because I was known to be a retired foreign missionary, I was taken by an usher to a seat in a chair up against the pulpit platform, while my wife and friend found seats in a corner of the choir loft. Every seat was taken up and it was said a hundred turned away because of the lack of seats. Had we gone in the evening we would have had the same experience.

The First M. E. Church has a seating capacity of some 1,500. They have an early 9 o'clock service, and the second, or main service, at 10:45. At both of these services people often stand in lines waiting for the door of the Church to open. I heard of a few Churches in New York where standing in line is a custom. In St. Petersburg, as it concerns half a dozen of the leading Churches, it is the usual thing.

When we go to the Presbyterian Church we meet with the same experience. There too, to accommodate the large number of worshipers they hold an overflow meeting in the Church School auditorium, while the service in the Church proper is being held. The last Sunday we were there the pastor

remarked that they could seat 1,206 and since every seat was taken, that must have been the number present. So in the Baptist Church it is the same. There too, I am told, people are often turned away.

One thing is certain, viz.: that it is an index of the kind of people who come to this Sunshine City, and also, of the religious atmosphere of the place. The writer believes that not only because of the many attractions of St. Petersburg in the way of the bright sunshine, good air, the many kinds of sports, fishing and other natural and social attractions, so many people come here, but also because of the moral and religious atmosphere that pervades the place. There are no gambling and red lantern districts. Wealth is here, but it does not flaunt itself. Clean athletic sports such as baseball, golf, shuffleboard, roque, etc., are here in abundance. Of course there are theatres that are well patronized, and amusements of all kinds, but there isn't, as I see it and feel it, that gayety, frivolity and demoralizing influence so often found where so many people crowd into places of resort. I believe that St. Petersburg is a place where the people who love the true, the beautiful and the good, can feel themselves at home.

It is said that the people of Miami make fun of St. Petersburg, that it is a place where only the old and the common people go. Yes, I enjoy my Sundays in St. Petersburg and am thankful I can be here.

—J. P. Moore.

CHURCH SCHOOL PROBLEM SHOP

Answers Fitted While You Wait

By DR. W. EDWARD RAFFETY

Professor of Religious Education,
University of Redlands, Redlands, California

Problem: I read with interest your discussion about teachers having teaching ability, and I agree with you, but my difficulty as a superintendent is to find teachers these days who really have deep down in their hearts any genuine purposes worthy of the great work the Church has entrusted to them. Will you suggest some outstanding purposes for teachers in the Church School?

Answer: It is a pleasure to try to help any superintendent who thus conceives of the important task of teaching in the Church School.

When our shop was open last month we offered to Church School superintendents suggestions in raising the question, Are Your Church School Teachers Pedagogically Minded; i. e., do they have the native teaching ability essential in a teacher and are they cultivating that ability for the sake of the pupils who voluntarily place themselves in the seats of the learners? And we tried to show superintendents the importance of quietly checking up on matters along this line.

But more is required of Church School teachers, as our inquirer implies, than a mere mind—set for teaching. There are men and women in almost any Church of which it may be said that they are pedagogically minded, but who would fail to render the finest service. Their failure in most instances could be traced to the simple but significant fact that they lack those purposes which are essential to spiritual motivation. If there is anything which religious education is not, it is not mere mechanics. Purposeful motivation, and that alone, puts the dynamic in religion and the teaching processes to make religion a vital force in human experience. After all, how much that passes as religion is dead formalism, ritualistic rote, wooden-parrot-performance. There is dan-

ger too that teaching procedures even in the field of religious education may move and have their being simply in the intellectual areas of personality and never strike deep enough to stir the emotional centers which actually determine character.

Are your Church School teachers themselves motivated by the well-known and accepted purposes which lie at the heart of the Church's big business of religious education? And are they so obsessed with these high purposes that they lift their pupils to such levels that in turn their thinking and conduct become Christ-controlled? Like—leader, like—pupils. No Church School teacher can expect his pupils to move on higher moral and religious levels than he himself attains.

As many of us who are interested in vital religious education believe, there are at least five great purposes which every Church School teacher should hug to his heart. These very purposes are so essential that their realization puts new joy and increased efficiency into the work of the school.

Vital Teaching

First. It should be the purpose of your Church School teachers to bring all their pupils into vital relationships with functioning Christian truth. This is that which makes Church School teaching the most satisfactory of all teaching, because the Church School teacher can go the whole way with his pupil, for he can put Christian content into his character-education. Religious education, rightly conceived, is the rounding out and completing of the educational process. By religious education, we mean nothing less than Christian education, and by Christian education, we mean the process which brings a growing life under the dominance of the ideals of Jesus Christ. These ideals found in the life and teachings of Jesus, as recorded in the New Testament Scriptures, constitute "a body" of functioning Christian truth—the truth that sets men free, free from lazy indifference to the character and conduct which ennobles and sweetens life, enriching all human experiences. Jesus Himself was the personality—depository of such truth. He came not to do His own will but the will of His Father; not to be served, but to serve others. His is the truth this old self-seeking, self-centered world needs in full measure. It is His go-and-do gospel that makes Christian truth function, that gives hand and feet and heart to the Golden Rule, the greatest socializing principle ever enunciated by any teacher. What a holy privilege the Church School teacher has to bring boys and girls, young people, and mature men and women into living contacts with truth, uttered by Him who said, "I am the way, the truth, and the life."

A Sane Evangelism

Second. It should be the purpose of your Church School teachers to help their pupils voluntarily, intelligently, to accept Jesus Christ as a personal Saviour and Friend. For 99 out of 100 persons, sane evangelism is the quiet instruction which leads to the definite, deliberate decision for Christ as Saviour. Such evangelism belongs to parents, Church School teachers, and the pastor in the regular round of his preaching and pastoral ministry. The Church School teacher with such a set purpose in his heart brings his life and his lessons to bear upon the thinking of his

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pupils until the way to Christ not only becomes clear, but the one thing altogether to be desired. Sane evangelism saves adulthood from a marred and scarred condition because it reaches youth before the blemishes of sin's pock marks are made. Every Church School teacher should read a little book by Winfield S. Hall called "Instead of Wild Oats." Sane evangelism, persistently, tractfully, lovingly teaches and directs childhood so that youthhood may be saved and dedicated to Christ and His cause. Its motto is, a saved soul, plus a life, in eternal friendship with Him Who so graciously said, "I call you no longer servants, but friends."

Christian Ideals

Third. It should be the purpose of your Church School teachers to help their pupils to form Christian ideals of character and conduct. They are forming ideals, that's sure; but what are they? Multitudinous influences—books, movies, periodicals, conversations, radio messages, personal examples, all contribute with more or less fascination and intensity. There is nothing like the contagion of Christian example and the attractive presentation of Christian truth to create those ideals which transform life. "Lecturing it in" to the heads of young people, especially, is a waste of time. Nor do adults respond to facts hammered in. Even children resent the perpendicular crowding down of abstract truth. For children, the story that puts it concretely, for youth and adults the project-problem that simply cannot be solved without the teachings of Christ—these are the methods which successful Church School teachers now use to make Christian idealism effective in every character-crisis. This is creative teaching.

Christian Service

Fourth. Your Church School teachers should purpose in their hearts week by week to encourage and direct their pupils to express Christian life in missionary and philanthropic service. The teacher who is thus purposefully motivated puts one final test on teaching, worship, and personal

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example, viz.: is it all of such a character that unselfish service is the natural and inevitable outcome? This is the worthy goal of all Church School programs. The genius of the Christ's religion is service. He went about doing good. To His apt pupil, He said, Go and do. To His followers today, He says, religious ecstasy is proper, but joy wed to works and faith that fruitions in deeds, these are the things in the Christian life that bring most satisfactory dividends.

Lordship of Christ

Fifth. It should be the purpose of your Church School teachers to help their pupils to come to the place in their Christian experience where they will recognize and accept the Lordship of Jesus Christ. To thus motivate a teacher or a pupil with the highest and holiest of all purposes, is to reach the very apex of all Kingdom service. Unbroken, never failing loyalty to Christ is the greatest ambition of his pupils that any teacher can ever have. One of the liveliest subjects in the whole character-making enterprise is the question of authority. Every human being is under some authority, something or somebody. Once to a friend, I said, "How do you do?" He replied, "I do as I please." To which I said, "No, you don't! Nobody does." And it's true. Strictly speaking, there never was and never can be such a thing as an anarchist. Some have tried to bluff it. Some philosophy of life has dominated thinking, feeling, willing, doing—something or somebody sways the sceptre.

If every life is under authority, the supreme privilege of every Church School teacher is plain. It is his crowning achievement to bring that life under the reign of the King of kings and Lord of lords, to whom be dominion and power forever!

BOOK REVIEWS

Human Needs and World Christianity, by Bishop Francis John McConnell. Friendship Press. 230 pp., price, \$1.50.

A famous bishop of the Methodist Church who is now in the forefront of Christian leadership here gives a stirring message to all Christian believers. In broad outline he touches on most of the world's religious problems, such as the relation of science to human needs, the weakness of religions that are not Christian, the burden of disease, the curse of poverty, the right place of various forms of education, the part and use of patriotism and nationalism, the limitation of mere physical contacts and the urgency of the spiritual, closing with an appreciation of the Christ's contribution to the world's need. In a short review no



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better outline could be given than the chapter headings: Better Health, More Wealth, Sounder Knowledge, Larger Freedom, Closer Fellowship, and The Vision of God.

Of great value is the fact that the book forms an inspiring and highly informing report of the Jerusalem Conference on Religion, held in 1928, where it was discovered that the needs of the world were the same.

—A. D.

The Christian Life, by President Joseph Stump, of Northwestern Lutheran Theological Seminary. MacMillan's, New York. 308 pp. Price, \$2.50. This scholarly volume is called "a hand-

book of Christian Ethics," but it is based on the assumption that the truly ethical life grows not out of philosophical speculations or merely human efforts to live up to certain ideals, but is the product of faith in Christ. Only the right relationship of the individual with his God can provide a sound basis for social relationships that are Christian and therefore enduring. The author's approach is, of course, quite conservative, but on the whole he reveals a wholesome and tolerant attitude in the application of the principles enunciated. Dr. Stump, a native of Marietta, Pa., has been a successful pastor and teacher, and has written a number of books and tracts of great acceptance. In this new volume he gives the basis of his lectures on Christian ethics in the theological seminary, accepting the Holy Scriptures as the authoritative norm by which alone the value of the genuinely Christian life is to be determined. —E.

OBITUARY

ELDER W. FRANK RITTASE

(January 27, 1855)
(February 27, 1930)

The passing of Elder William Frank Rittase from the scenes and labors in Heidelberg Church, York, Pa., has left a place that is hard to fill, and has inspired many of the members who survive him to offer themselves with renewed purpose and in increased zeal in the cause which was so near to his heart.

Mr. Rittase served as an elder since 1919, before which time he was a deacon for many years. The service he rendered in this official capacity was always characterized by an unusual faithfulness in the discharge of every duty and the acceptance of every responsibility assigned to him. He adorned his high calling by being an example and inspiration to all in his unfailing attendance at the appointed services of worship and at the sessions of the Sabbath School.

He always found a keen delight in attending the meetings of the judicatories of the Church, where he enjoyed a wide and rich acquaintance, his quiet and unobtrusive manner and his true Christian worth having won for him a host of friends among clergy and laity. He frequently represented the congregation and the Classis at these meetings.

After a brief illness he fell asleep at his residence, 482 W. King St., York, Pa., Feb. 27, 1930. The funeral service was held from his residence on Mar. 3, at 10 A. M., the officiating minister being the pastor, Dr. W. Sherman Kerschner. Interment was made in the cemetery at Littlestown, Pa. The body was borne to its last resting-place by pall-bearers selected from the Consistory of the Church and a Bible Class of the Sunday School, of which he was a member and former officer.

Mr. Rittase, the son of Wm. F. and Margaret Rittase, was born at Littlestown in 1855. He lived at Littlestown until 1905, when he removed to York. He served as postmaster there during both administrations of President Cleveland. For the last 23 years of his life, he was in the employ of the "Gazette Daily" of York, where he met every duty with his characteristic faithfulness. He is survived by his wife, Sophia, nee Yantis, and the following children: Frank, of Harrisburg; Brook, Mary M. and Stanley, at home; Roger, of Philadelphia, and a son, W. S. Rittase, New Oxford, by his first wife. He is also survived by three brothers: Nelson, Baltimore; Adolph, Harrisburg, and Harvey, Littlestown; and two sisters: Mrs. Emma Rozer and Mrs. Oliver Sentz, both of Littlestown. Three grand-daughters also survive: Martha and Margaret, of Harrisburg, and Rhoda, of York. —K.

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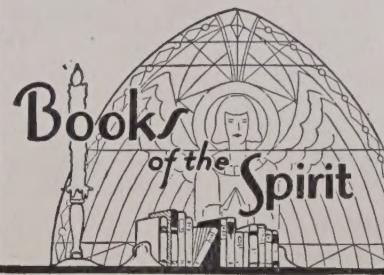
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GERTRUDE ARNOLD NOPHSKER

Miss Gertrude Arnold Nophsker, a daughter of John and Katherine Libhart Nophsker, was born in Harrisburg, Pa., Nov. 13, 1897. She grew up in the spiritual nurture of St. John's Church under the shadow of whose tower she played as a child and grew into womanhood. Her public school education was supplemented by the special training of a business college. After the death of her father the family removed to Philadelphia, where Miss Gertrude became an expert and reliable employee of the Westinghouse Electric Company, residing with her mother in an apartment at 33rd and Hamilton Streets. She was taken seriously ill on Jan. 25 and was removed to the Philadelphia Stomach Hospital, where she fell asleep on Feb. 6, 1930, in her 32nd year. The funeral service was held on Saturday afternoon, Feb. 8, from the home of an intimate friend, at 631 Lees Avenue, Collingswood, N. J. Dr. J. Rauch Stein, her pastor in the days of her girlhood, spoke comfortingly to the sorrowing family group, using the words of the Master, "Ye therefore now have sorrow, but I will see you again and your heart shall rejoice and your joy no one taketh away from you," St. John 18:23. Her body was laid to rest on the following afternoon in the family plot at Marietta, Pa.

—J. R. S.

MRS. ALDA STOUFFER SCHMIDT

Mrs. Alda Stouffer Schmidt, wife of the Rev. Dr. Ambrose M. Schmidt, of Philadelphia, Pa., died in a private hospital at Barrington, N. J., Monday morning, Feb. 10, 1930.

For several months Mrs. Schmidt suffered from a weakened heart, and it was thought that the sea air would benefit her. Accompanied by her husband and her cousin, Mrs. R. E. Gill, while enroute for Atlantic City, she suffered from an attack of heart failure, near the village of Barrington, N. J., where a few days later she fell quietly asleep.

Mrs. Schmidt was born in Mt. Carroll, Ill., the daughter of Captain William Stouffer and his wife, Hannah (Eby) Stouffer. Her father having died in a hospital during the Civil War, her mother returned to her former home, Chambersburg, Pa., with her 4 children. Here Mrs. Schmidt grew to womanhood and taught for 12 years in the public schools. On Oct. 24, 1893, she was married to the Rev. Ambrose M. Schmidt, then pastor of St. Mark's Church, Pittsburgh, Pa. Two children were born to them, Richard Bernard, who died in infancy at Lancaster, Pa., and William Stouffer, now the assistant general manager of the Penn-Ohio Power and Light Co., with offices at Youngstown, O.

Mrs. Schmidt proved herself to be a most efficient pastor's wife and helper. Her rich contralto voice was dedicated to the service of the Church. For many years she taught a class of boys in the Sunday Schools. Her pleasing personality won her life-long friends wherever she lived. Funeral services conducted by Rev. Harold B. Kerschner, and Drs. A. R. Bartholomew and Charles A. Santee, were held in Philadelphia at the funeral parlors of Sechler and Maguire, Tuesday evening, Feb. 11. The next day, Wednesday afternoon, in Emmanuel Church, Hanover, Pa., a short service was conducted by the Rev. Dr.

Henry I. Stahr, assisted by the Rev. Robert Thena, of Bellefonte, Pa. The presence of a large number of Bellefonte friends at the service in Hanover, together with their floral tributes, gave evidence of the high appreciation in which this useful servant of the Master was held by that congregation, in which Dr. and Mrs. Schmidt served so faithfully and fruitfully for many years. Mrs. Schmidt's age was 67 years, 8 months and 8 days.

"Father, in Thy gracious keeping.
Leave we now Thy servant sleeping."

DR. JOHN D. THOMAS

Rev. John D. Thomas, Ph.D., died at his home in Frederick, Md., on Monday afternoon, Mar. 3, aged 75 years, 4 months and 28 days. Dr. Thomas was born in Slatington, Pa., Oct. 12, 1854, the son of Daniel and Sarah (Beaver) Thomas. After attending the public schools of Slatington, he studied further in the State Normal School at Kingston, Pa., Muhlenberg College, Allentown, Pa., and Heidelberg College, Tiffin, O. He was graduated from the Theological Seminary in Tiffin in 1884.

Dr. Thomas was an ardent lover of children and his delight was to teach and so became principal of the high school in Winslow, Ill. At this time he made a trip back to the home of his Alma Mater, to take with him up into the new northwest his bride, Miss Louisa P. Leiner, who proved to be his boon companion for 42 years. Always with him, through deepest snow and torrential rains, they always went together with horse and buggy 8 to 14 miles to meet his appointments. They never failed to be where they were expected. When duty called, together they went, or through well nigh impassable roads. They had the will and so God always showed them a possible way. In 1877 he was challenged to help in the re-establishment of our feeble Northern Illinois College. When this institution failed, Dr. Thomas entered the ministry and he was ordained by St. Paul's Classis, Pittsburgh Synod, in 1888. His pastorate were at Cochranton, Pa.; Bettsville, O.; Bloomsburg, Pa.; Germantown, O.; Adamstown, Md., and Ruffsdale, Pa. In 1925, he retired from the active ministry and, resigning his pastorate at Ruffsdale, removed to Frederick, where he had purchased a residence.

Work to him was never a task but always a pleasure and what his hands found to do he did with his whole heart and mind. He is the author of the book, "The Child Life." The thousands of written pages among his effects evince his ceaseless efforts up to the last hour to daily put down at least on paper systematized truths from his rich experiences. He was an original thinker, a positive practical preacher, seeking to be useful rather than renowned. As a distinctive personality he stood for his convictions; as an indefatigable worker with fertile mind, he became a student and scholar in both the German and English literature; as a pastor he was always found faithful in the use of his time, talents and opportunities, diligently watching over the flock, and adapted himself to the needs of old and young, giving them their portion in due season; as a companion he was loyal, tender and true. With a wealth of good, clean stories he was always entertaining to his friends. All the children of the various communities he moved in soon knew and loved him. Though he had no offspring of his own, he knew a father's joy in blessing children. On more intimate fellowship his extreme modesty and retiring nature were discovered. How he appreciated encouragements! He feared two things—God and himself. He was always afraid that his shortcomings might mislead others, but once assured that he was right no man or group of men, no ridicule or contempt could sway him. He was true as steel and tenderly sympathetic.

Although without a pastorate, these last

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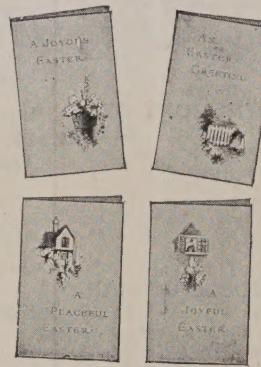
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No. 1116 Folder. A series of church views combined with seasonable Easter flowers containing beautiful Easter sentiment together with Bible Text. Size, 3 x 4 inches. Assorted designs only. 3c each; set of 10 for 27c.



No. 1142. A charming white gate opening into a colorful garden walk. A cottage gay with pink and yellow larkspur. A quaint window scene. Flowers, birds, blue skies! Glad Scripture texts and Easter poems that cheer. Gold borders. Size, 2 1/4 x 4 inches. Assorted designs only with envelopes. Set of 10 for 17c.



No. 1150. Two lovely cards are in this series—"Easter Joy Be Yours," with cross and floral design, and "A Beautiful Easter," with a design of a church portal with spring flowers and doves. Size, 3 x 4 1/2 inches. Gold bordered. Easter text and greetings. Assorted designs only. Set of 10 for 17c.



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years of his life were filled with active service and he frequently served his brethren in the ministry and congregations without pastors. He continued to be a close student of theology and of all subjects related to the work of the Church. In Frederick he was associated, first with Grace Church, and later with the Evangelical Church.

The end came suddenly. Not until two days before did he and his wife learn that he was suffering from serious heart trouble. He had been conversing with his wife and just after she had left the room he passed quietly away. He is survived by his wife, Mrs. Louisa P. L. Thomas, and 2 brothers: T. D. Thomas, Bethlehem, Pa., and Charles Thomas, Emerald, Pa.

The funeral service was held on Mar. 5,

Ash Wednesday, by his pastor, Dr. Henri L. G. Kieffer, who was assisted by Dr. Charles E. Wehler, of the Presbyterian Church of Frederick, formerly pastor of Faith Reformed Church, Baltimore, and by Rev. Edward A. G. Hermann, of the Board of Christian Education. At the services there were also present members from 4 of his former congregations and the following brother ministers: Revs. James D. Buhler, Ph.D., and G. Rupp, in addition to those officiating. Dr. Kieffer spoke from the words, "Tychicus, a beloved brother and a faithful minister in the Lord." Such, indeed, he, too, was, and many there are in Pennsylvania, Ohio and Maryland to bear witness to his faithful ministry. Interment was in the beautiful Mt. Olivet Cemetery, Frederick.

—H. L. G. K.; J. D. B.